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POETRY.

MICHAEL AGONISTES, OR THE CONTEST OF THE SPIRITS, is the title of the poem delivered by the Rev. J. W. Brown, of Astoria, before the Phi Beta Kappa Society, on the 25th of July, at Union College. From various sources we learn that it was eminently successful. We extract the following brief notice from the Schenectady cabinet:

The subject of this poem was "The Contest of Truth with Falsehood," and consisted of a series of vivid historical pictures, linked together by this leading idea, and blended into the perfect and symmetrical unity of one noble theme. Michael the Archangel was introduced as the representative of that portion of the moral universe who are swayed by truth and loyalty to heaven—and the Dragon mentioned in the Book of Revelation, as the representative of pride and falsehood. The contests of Michael were traced principally through the eventful periods of Imperial Rome, of the Reformation, and of the French Revolution; and the *present age*, designated as the *Anti-Christian*, was shown to be the predicted theatre of the final contest and victory. It would be impossible, by the brief notes we were enabled to make, to give any idea of the vigor, spirit and beauty of the whole. It will, we understand, be soon put to press under the auspices of the Society. The following passages, or something like them, peculiarly arrested our attention, and were delivered with electric effect:—

Lo! thron'd majestic on her seven hills,
And, humbled at her feet, a world in chains;—
'Mid legion'd hosts, whose voice of terror thrills
From Scythia's wilds to India's burning plains,
Queen of the nations, ROME her time fulfils,
And o'er a godless world in godless power reigns:
Her pomp profane, the spoil of thousand years,
Her flaunting purple drench'd with blood and tears;
Her steel-clad cohorts, thronging sea and shore,
Demons of carnage, drunk with human gore;
Her towers, crowning every mountain height
Flush'd with day's dawning and departing light;
Her tiar, studded with barbaric gems,
Her tribute told in regal diadems;
She sits supreme; while radiantly, afar,
From senate halls and domes august unseen,
Shrin'd in the East, Messiah's herald star,
Gleams from th' ethereal blue with light serene.

* * * * * *

What victory in death,
What triumphs, nobly won,
Were theirs, who with their dying breath,
Ador'd the Eternal Son;
When the heart's blood of PAUL,
For CHRIST's true spouse flow'd free,
And, bound in glorious thrall
Unto the cross on which his Master hung,
Of strength divine, and love's blest victory,
The martyr'd PETER sung:
When old IGNATIUS rush'd with ardent feet,
To yield his life at Trajan's judgment seat;
When JUSTIN, glorious martyr, meek and bold,
In Roman ears his high confession told;
And POLYCARP, in Smyrna's idol grove,
Clos'd gloriously his gentle life of love;
When CYPRIAN fell, as falls the forest-oak,
Yielding its green heart to the lightning stroke;
But from whose mighty overthrow
A thousand seeds are cast,
From whence upsprung, a thousand oaks shall throw
Their verdant strength, unconquered, to the blast.

From the English Churchman.

DR. KALLAY.

SIR,—As a long—and I need hardly say, incorrect—account has appeared in the *Record* relative to the late proceedings of Dr. Kallay in Madeira, and as the subject is one which has much engaged the attention of Churchmen, both English and Portuguese, in that island, the following account may not be unacceptable to you.

The state of Madeira is in many respects singular. The island clergy are miserably poor, and for the most part furnished with but little learning; and there is at present no resident bishop. The schools in Funchal are conducted by the English, under the superintendence of the National Church. The Bible is freely permitted to be read; it being, of course, stipulated that nothing contrary to the doctrines or discipline of the Romish Church shall be taught therefrom. And the same spirit exists over the island. A clergyman, a friend of mine,—having spent the last summer at Campanario, set up a school there, which was superintended by the parish priest, and met with his cordial approbation. Much of this good feeling is undoubtedly owing to the order and solemnity with which service is conducted in the English chapel, and to the high character, both religious and intellectual, of our present excellent chaplain, the Rev. R. T. Lowe.

Such being the state of things—a state most favorable for the promotion of a good understanding between the Portuguese and English Churches, Dr. Kallay, a physician, and one who has received "orders" from the Independents, took upon himself to perform the office of a missionary. He acquired considerable influence among the poor by the kindness with which he gratuitously prescribed for them; and while he confined himself to the reading and simple expositions of Holy Scripture, was (most injudiciously in my opinion) not interfered with by the Church. But he latterly attacked several of its doctrines and ceremonies; and in consequence of his instructions, two poor men were seduced to attach themselves to the Scottish meeting house. They were thrown into prison, though soon after liberated; Dr. Kallay's house was surrounded by a mob, and some of his windows broken. He applied to the governor: a file of soldiers was given him for his security: and thus safe, he continued to vilify the religion of the very men who were protecting him. He has published a pamphlet, which, under the title of "*Huma Exposicao dos Factos*," "A Statement of Facts," appeals to the State against the Church, and claims exemption from judicial proceedings on the ground that all religions are allowed by "the Constitution."

The sentiments with which this matter is viewed by the best members of the Church in Madeira may be seen from a sermon in the cathedral of Funchal, at which I was present. It was delivered by the Vicar of the Estreito de Camara de Lobos, reputed one of the best preachers in the island. He expressly stated that against the English Church he had nothing to say; its members attended the ministry of one who had been advanced to the work, and who was only responsible to his own Church and to God. But he warned his hearers against attending the ministrations of a man who did not pretend to have missions or orders, and who could only seduce them from the unity of the Church without having anything to offer them in its stead. The distinction between the English Church and "Protestant Dissenters" is, it is evident, beginning to be better understood by our sister Churches. I was glad to see that the two converts of Dr. Kallay were designated, in the sentence of excommunication suspended in the church of Santa Lugia, as of the "*Religiao Presbiteranna.*"

I am, &c. H.

MR. CAREY'S EXAMINATION.

Extract from "A Letter to a Parisioner, relative to the Recent Ordination of Mr. Arthur Carey. By BENJAMIN I. HAIGHT, A. M., rector of All Saints' Church, New York."

As to the opinions which I understood Mr. Carey to express on his examination.

Let me premise that I attended this examination, not as a stranger to Mr. Carey, but as one who had known him for three years, during two of which he attended my instructions in Pastoral Theology. From his recitations, from the sermons which he read before me, from conversations which I had with him, and from his general standing in the Institution, I had formed a very high opinion of his talents, his learning, and his piety; and although I deemed some of his opinions to be questionable or erroneous, I had always esteemed him sound in the fundamental articles of the Christian faith. He professed his entire assent to the Thirty-nine Articles, and promised conformity to the doctrines and worship of our Church. I knew him to be intelligent, well read, honest and pious. Hence, I could not condemn him as a heretic, and aid in rejecting him from the Diaconate, without the plainest proof. Such proof I did not receive at the examination, and therefore I could not object to his ordination as Deacon. What I understood Mr. Carey to say on that occasion, in substance, is as follows:

As to any intention or inclination, in case of his being refused orders in our Church, to seek admission into the ministry of the Church of Rome;—*he expressly disclaimed it*, disavowing in strong terms any leaning towards that Church. He said, though he should think his rejection by us a very severe measure, that he certainly should not think of applying for orders in the Church of Rome, at least, until after several years of most serious deliberation and examination; and that even then, he thought he should remain *a layman* in our Church.

In other words, Mr. Carey was only unwilling now, positively and peremptorily to declare, that at no future period of his life, under any conceivable circumstances, he might not seek admission into the ministry of the Romish Church. Was I to condemn him for this? Condemn him for simply declining to make a broad assertion which should cover all future time; assured as I was at the same time by all that I had known of him, as well as by his whole tone and manner, that his ever entering the Roman communion was altogether as improbable as my own,—which I hold to be as improbable as my becoming a Turk?

In regard to the Council of Trent, I understood Mr. Carey simply to say, that the doctrinal decrees of that council, apart from the damnatory clauses,—which bind them as articles of faith upon the consciences of Romanists,—taken in their literal sense, and not as interpreted by the writings of Bishops and Doctors of the Romish communion, were not, in his opinion, absolutely irreconcilable with the Catholic Faith. At the same time, I understood him to hold that these decrees on many points, as for instance on Transubstantiation, Purgatory, &c., *as generally received and explained by Romish writers, were wholly indefensible.*

Now, my dear sir, this is a very different thing from saying that he adopted the decrees of the Council of Trent as *his* Confession of Faith, or that he would choose to express *his own belief on any given point in their language.* He simply gives it as his opinion—let it go for what it is worth—that the naked words of those decrees, with the above limitation, and without reference to the Romish system as generally displayed, and as gathered from the teaching of her Divines, are susceptible of an interpretation not inconsistent with the received doctrines of the Universal Church. It is an exceedingly charitable view of the subject,—some may call it a very loose and unsafe view; still it does not follow as a matter of course, that he who holds it is unsound in the faith. Mr. Carey denied that the Council of Trent was a General Council, or of any authority in the universal Church, and so by consequence in our Church. As to the Creed of Pope Pius, he spoke of it only in so far as its language was identical with the Decrees of Trent. Upon the points wherein it differs from those Decrees—and a portion of it, be it remembered, was added by Pius himself—he was not questioned by his examiners. And as to his receiving those parts which are mere repetitions of the Tridentine Decrees, his language is to be understood precisely, and with the same limitations, as his opinion of those decrees, i. e., in the *literal sense* of the terms, and *without any reference to the current teaching of Romish bishops and clergy.* AS A CREED, i. e., as a formula expressive of his belief, and binding on his or any man's conscience, HE DID NOT, AND DOES NOT PROFESS TO RECEIVE IT; and as usually explained and understood, he considers it wholly indefensible.

You can then judge, sir, of the *fairness* of printing that creed as *his* creed, and of holding him up to public odium as adopting its language as his own. In my view, such a procedure is not only ungenerous and unfair, but absolutely libellous!

In reference to the differences between our Church and the Church of Rome, I understood Mr. Carey to say that *they did embrace points of faith*, in the usual sense of that term. Using the word faith, however, in a strict theological sense, as synonymous with fundamental articles of belief—i. e., articles, the denial of which is at the peril of our soul's salvation—he gave it as his opinion that the differences of the acknowledged standards of the two communions were not of this nature. In other words, he thought that the members of the Church of Rome were not "*ipso facto*" *irretrievably doomed to perdition.* That the Churches differ, and differ materially, and on very important points of doctrine, and that the Church of Rome has erred and now errs, I have all along understood Mr. Carey to assert. Here, again, you may say his charity was exceedingly broad. Be it so. All that I ask is, was this to be taken as a proof of his own radical heterodoxy?

As to transubstantiation, Mr. Carey said that he did not hold the doctrine of the Romish Church which teaches the change of the substance of bread and wine. *He denied this doctrine*—so monstrous in itself, so repugnant to Scripture and reason, and so contradictory to our senses—as every one must do who holds to Article XXVIII. of our Church. At the same time he confessed his ignorance of the *mode of the presence* of Christ in the sacrament. Was he to be censured for this? Censured for acknowledging his inability to explain one of the mysteries of our holy faith? Suppose the point under examination had been the doctrine of the Holy Trinity, and he had been asked to define *the mode* in which the three adorable persons exist in one Godhead—would he have been censured for confessing his inability to do so?

Now I suppose our Church to teach the doctrine of Christ's presence in the Holy Eucharist, as the Christian Church always has. Says the London Christian Observer,—a periodical *not yet* condemned for popery,—"That Christ is present in the due celebration of the sacrament of the Lord's Supper, is acknowledged, I believe, by all Christians, and is expressly asserted by the Church of England,—'The body and blood of Christ, which are verily and indeed(a) taken and received by the faithful in the Lord's Supper.' The difference, therefore, on this important subject, between the Anglican doctrine and that of Rome and others, seems to respect either the *manner* or the *nature* of that presence which all in some sense admit."(b) But the presence of Christ in the Eucharist is not a tenet peculiar to us. It is maintained to this day in very strong and explicit terms by the Presbyterian and Dutch Reformed communions. The authorized teaching of the first is, that "Worthy receivers outwardly partaking of the visible elements in this sacrament, (the Lord's Supper,) do then also inwardly by faith *really* and *indeed*, yet not corporally and carnally, but spiritually, receive and feed upon Christ crucified, and all the benefits of his death. The *body* and *blood of Christ* being then not corporally and carnally in, with, or under the bread and wine, yet as *really* but spiritually present to the faithful believers in that ordinance, as the elements themselves are to our outward senses."(c) So also the authorized teaching of the latter is, that "We err not when we say that what is eaten and drank by us (in the Lord's Supper) is the proper and natural body and the proper blood of Christ."(d)

How the adorable Saviour is present, none but the Romanist attempts to say; and he pays dearly for his temerity, by landing in absurdity and idolatry. Let me here give you the words of Bishop Jeremy Taylor, whom all delight to honor, and who certainly was no Papist, as quoted by Mr. Carey on his examination, as expressive of his own views and feelings, premising that the volume from which these extracts are made, is one of those recommended by our House of Bishops, in the days of Bishop White, to students in theology for perusal:

"When the holy man stands at the *table of blessing*, and ministers the right of consecration, then do as the angels do, who behold, and love, and wonder, that the Son of God should become food to the souls of his servants: that he who cannot suffer any change or lessening should be broken into pieces, and enter into the body to support and nourish the spirit, and yet at the same time remain in heaven while he descends to thee upon earth; that he who hath essential felicity should become miserable and die for thee, and then give himself to thee for ever to redeem thee from sin and misery; that by his wounds he should procure health to thee, by his affronts should entitle thee to glory, by his death he should bring thee to life; and by becoming a man he should make thee partaker of the divine nature. These are such glories, that although they are made so obvious that each eye may behold them, yet they are also so deep that no thought can fathom them: but so it hath pleased him to make these mysteries to be sensible, because the excellency and depth of the mercy is not intelligible, that while we are ravished and comprehended within the infiniteness of so vast and mysterious a mercy, yet we may be as sure of it as of that thing we see, and feel, and smell, and taste, but yet it is so great that we cannot understand it."(e)

"Dispute not concerning the secret of the mystery, and the nicety of the manner of Christ's presence: it is sufficient to thee that Christ shall be present to thy soul, as an instrument of grace, as a pledge of the resurrection, as the earnest of glory and immortality, and the means of many intermedial blessings, even all such as are necessary for thee, and are in order to thy salvation. And to make all this good to thee, there is nothing necessary on thy part but a holy life, and a true belief of all the sayings of Christ; amongst which, indefinitely assent to the words of institution, and believe that Christ in the holy sacrament gives thee his body and his blood. He that believes not this is not a Christian. He that believes so much needs not to inquire further, nor to entangle his faith by disbelieving his sense."(f)

As to the Roman practice of denying the cup to the laity, Mr. Carey did not pretend to justify it in any manner.

As to the Reformation, Mr. Carey distinctly stated that in his opinion a reformation was needed very much in the sixteenth century; and that *great benefits* had resulted from that which was effected in England. When he used the phrase unjustifiable, I understood it to apply *not to the act of Reformation itself*, but to the acts of certain of those by whom the Reformation was promoted, and to some of the means which they used in carrying it forward. *The Reformation itself* I deemed him to consider *justifiable.* In other words, he would not undertake to defend each and every step taken by Henry VIII. and his court, in shaking off the Papal supremacy. And was he called on to do this? Or was he called on to express his entire acquiescence in each and every step which was taken in that wondrous transaction?

Papists are ever ready to taunt us with the vices and enormities of Henry, the self-constituted Head of the Church of England. And what is our constant reply? "With him and his acts we have nothing to do. It pleased God, in his providence, to permit him to occupy the throne at that time, and to overrule his very lusts to the disenthralment of his Church from the usurped dominion of an Italian Bishop, and his corrupt and corrupting principles. In this we rejoice, and will rejoice."

Again, I repeat it, that Mr. Carey when he spoke of the Reformation as unjustifiable, referred to some of its accessories, and not to the *reforming* act, in itself considered. How could he be otherwise understood when he expressly stated that A REFORMATION WAS NEEDED, AND THAT GREAT BLESSINGS HAD RESULTED THEREFROM?

In reference to the schism in the Church at the time of the English Reformation, I understood Mr. Carey to take the ground that the sin of it rested entirely upon neither Church; that both were involved in it, though not to the extent of losing thereby their communion with the whole body of the faithful.

Upon this point I differ from Mr. Carey, as you and my people generally very well know; regarding the sin of schism as lying at the door of the Church of Rome.(g) That Church I regard as schismatical, in England, in America, and in every place where there exists a pure and reformed branch of the Christian Church.

As to the Romish doctrine of Purgatory, Mr. Carey considered it as condemned by our standards. He disavowed it himself. In speaking of prayers for the departed, he alluded *only* to the *departed faithful*—to those who died, penitent and believing, in the communion of the Church, and who are now in joy and felicity. As to those of the opposite character—the wicked and the ungodly—upon whom God's wrath rests, he did not speak. For such, as all Churchmen believe, there is no hope—no mitigation of their just punishment—no release from their *eternal* doom.

As to the Apocryphal books, Mr. Carey did not consider them as Scripture except in *the loose sense* in which they are called so by our Homilies. He did, however, expressly state that they were *not* to be appealed to in proof of any doctrine, and moreover, *that he considered the Church of Rome to err in thus citing them.*

When questioned as to the comparative purity of the two Churches, Mr. Carey instanced as an advantage which the Church of Rome possessed, that she exercised a more effective discipline than the Church of England, or our own. On the other hand, he instanced several points in which we had greatly the advantage, as for example, lay communion in both kinds, and prayers understood by the people, and which *were free from all invocations of saints*, which invocations, he stated, were neither scriptural nor primitive, and which practically led to idolatry. Upon doctrinal points, he thought that the Church of England had suffered by the introduction of puritanical views.

This again, my dear sir, is evidently a matter of opinion not affecting the integrity of faith. Are we to claim for ourselves, and our practical system, perfection? Are we bound to assert, not only that our standards are pure and primitive,—but that our Church has never received any injury,—and that in no one respect any other body of Christians has the least advantage over us? Shall we say that we are *infallible?* No one surely will take this ground. Embracing most cordially all the doctrines of our beloved Church, loving her institutions with all the ardor of youth, we may yet, I trust, be permitted to acknowledge that we have some deficiencies, and pray and strive to remedy them. I know, my dear sir, that you unite with many of our Bishops and Clergy in deploring the apathy of our Church in reference to the Missionary cause, and in earnestly wishing that the zeal of Christians around us—yea, even of the Papists themselves—might be emulated by Churchmen. Are you to be branded for this as an undutiful and disloyal son of the Church? Certainly not by your Pastor.

I have mentioned above that Mr. Carey considered it one of the peculiar advantages of our Church over the Church of Rome, that the Book of Common Prayer *was free from all invocation of saints*, which were neither scriptural nor primitive, and which practically led to idolatry. You will hardly need from me an additional statement that *he does not hold* to the Invocation of Saints. In his opinion, the use of the intercessory phrase *ora pro nobis*, or, "pray for us," by itself, as addressed to the saints, is not sinful. That it is *dangerous*, as in most cases leading imperceptibly to other acts which would be idolatrous, and is *not to be sanctioned*, I know that he maintains. And I am assured, also, that he has never used this form himself, or sanctioned its use in any way, directly or indirectly, by others.

When questioned on his construction of the promise of conformity to the doctrines and worship of our Church, Mr. Carey referred to the opinions of Bishop White on that point as detailed in his account of the proceedings of the General Convention of 1801, in which he mentions, "That in regard to subscription to the articles, there is a considerable difference between the form required in the Church of England as laid down in her thirty-sixth canon, and that prescribed in the constitution of the American Church."(h) But, at the same time, Mr. C. did not claim for himself the least indulgence on this head, professing to assent to the articles *ex animo.*

Such, my dear sir, are my honest impressions of Mr. Carey's views as brought out at his examination. Under these impressions,—clear and distinct,—I acted, when as the youngest and humblest of the Bishop's presbyters present at his private council, I stated that I did not object to Mr. Carey's reception of the Diaconate. Had my impressions been different—had they been similar to those which were received by two gentlemen of that council, and which have been so widely spread before the public—I should have objected. Had it appeared to me that Mr. Carey embraced the Decrees of the Council of Trent, either as *his standard of faith*, or as a coordinate standard with our Liturgy and Articles—that he took the Creed of Pope Pius as his Creed, or that, repeating it, he would say, *this I believe*—that he believed in Transubstantiation, Purgatory, Invocation of Saints, or the Sacrifice of Masses for the Dead—that he regarded the Reformation as unjustifiable—I say, that had Mr. Carey held and avowed these or the like sentiments, or had I supposed that he was justly chargeable with them, I would have cut off my right hand sooner than have had any connection with his ordination.

(a) In our Catechism—"spiritually."

(b) Christian Observer, vol. 40, p. 205.

(c) Presbyterian Confession of Faith, chap. xxix., sec. 7.

(d) Reformed Dutch Confession of Faith, Art. xxxv.

(e) Holy Living, chap. iv., sec. 10, ¶ 8.

(f) Holy Living, chap. iv., sec. 10, ¶ 10.

(g) Reference is made to a Sermon on the Unity of the Church, preached by me in 1841, and published by request of the Vestry.

(h) White's Memoirs, p. 32. The following are the forms of subscription in the two Churches respectively. Form in our Church—"I do believe the holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation. And I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

Form in the Church of England—The thirty-sixth canon requires the candidate, after reference, first, to the royal supremacy; second, to the Book of Common Prayer, with the Ordinal; and third, to the thirty-nine Articles, to signify his assent as follows:—"I, N. N., do willingly and ex animo subscribe to those three articles above mentioned, and to all things that are contained in them."

That Mr. Carey should have been misunderstood on some points is not surprising to me, as the light in which he has been accustomed to regard this whole class of subjects is not the usual one. A retired scholar,—conversant mainly with books,—regarding these points of controversy in their most abstract form,—framing his opinions and modes of expression solely with reference to the ground which would be taken by the most learned and adroit controversialists on the other side, losing sight for the time of the view which the subject presents to those who see day by day the practical working of the Romish System, and listen to the lessons and principles actually inculcated by Popish Priests from the pulpit and the rostrum,—his language would almost inevitably be very different from ours, and at first blush would seem to be wholly irreconcilable with it. Hence, I do not wonder that he should have been somewhat misunderstood; still less that his naked words, *without the explanatory remarks* by which they were accompanied, when thrown before the people, should startle them, and produce very great excitement, and bring down odium both on himself, and on all who did not instantly condemn him. That he should have been *so thoroughly misunderstood*, and that such an account of his examination as that to which you refer, should have been published, is to me a matter, to say the least, of extremest surprise.

COMMUNICATIONS.

For the Churchman.

Rev. and dear Sir,—In the Churchman of last week I read with much satisfaction your statement of the examination of Mr. Carey, correcting the views said to have been entertained by him, as reported in the "Statement of Facts" set forth by Drs. Smith and Anthon. I rejoice to see so clear, able, and triumphant a reply to what has appeared to me gross misrepresentations.

I am at a loss, however, to conjecture why you should have concluded that the *laity* of our Church needed such a reply in order to satisfy them of the integrity of their bishop and six of his most esteemed presbyters, and think you do us great injustice when you doubt our firm devotion to the old and established principles of our Church. Whence this want of confidence? Surely you have not so learned from us, who truly love our Church—nay, has not the only fault which has been found with the bishop and the six clergy in the present controversy, come from those who dissent from us, or perhaps from a few of those in our communion who are easily alarmed by the cry of Popery? Undoubtedly it has, and I cannot consent to have the views of such, taken as the views of our firm and consistent laity. Why you should have wanted on this occasion, your usual confidence in those who have ever been ready to sustain the order and discipline of our Church, I cannot understand. Have not the laity always sustained the bishop and clergy in the exercise of their solemn and responsible labors? Doubt them not, therefore, in the present emergency—think not that the "Statement of Facts" has made them believe the monstrous absurdities set forth as the views of Mr. Carey. No, the laity know too well what is right to be misled by such modest censors. I trust that Drs. Smith and Anthon will yet do what is right in the premises, and that the vision of Popery that has unfortunately led them into the dilemma, will be removed from their minds, for in no other way can I account for their present position.

I hope that in future you will not express a doubt in the laity, unless you have at least some show of reason for it.

Yours truly,

W. H. T.

For the Churchman.

PORT CHESTER.

Mr. Editor,—The good cause of the Church seems to be advancing in the county of Westchester. Two new chapels are almost ready for consecration; one at Mile Square, a part of the cure of the Rev. Mr. Harris of White Plains; and one in Pelham, to be connected with the priory of the Rev. Mr. Bolton. Yesterday Bishop Onderdonk laid the corner stone of a *third* at Port Chester, part of the cure of the Rev. Mr. Chauncey. It was a bright and auspicious day, and the services, notwithstanding the heat, drew a large and attentive congregation. A procession, with the following clergy—Messrs. Chauncey, Coit, Harris, Partridge, Todd, and Yarrington, accompanied the bishop to the site selected, where, after the laying of the corner stone with the usual impressive solemnities, the rector delivered an address, which, while it was remarkably chaste and classical in its style, had such a decided unction of truth, earnestness, and seriousness about it, that we wondered not the speaker had won his way to *his* people's hearts, and gathered many seals for his ministry. The new chapel at Port Chester will indeed be the fruit of labors of love. But one service on Sunday is *required* of the rector of Rye; and he has given a second voluntary one to Port Chester, till the result has been, a large congregation—a new chapel begun—and a most marked moral improvement in the whole village.

Long may he who has toiled so arduously, in season and out of season, for its spiritual good, enjoy the dew of the divine blessing, and see the pleasure of the Lord prosper in his hands. Would that the people might give him one of the best rewards possible for a faithful unsparing rector, viz., a curate after his own heart. And why not? From 200 to 400 dollars would enable almost any parish to give its rector the aid of an efficient young man, during his diaconate. The Church evidently contemplates such a system; and it is the only system by means of which deacons will ever learn their sacred profession *practically*, as she would have them, under the wise and gentle tuition of an elder brother, and not from inexperienced collision with a rough world, which sympathizes with no embarrassments and allows for no defects. And most strange too is it, that while a *practical* training in their profession should be thought of such immense consequence to young physicians and lawyers, (to say nothing of mechanics!) a young divine, fresh from a theological seminary, with his head filled with little but mere book knowledge, should be introduced *without* such training to the direct and unshared responsibilities of the most solemn and momentous office on earth. These things ought not so to be. And they never would be, if the deacon were only to do what the ordination service describes as appertaining to his office, i. e., "ASSIST THE PRIEST," instead of being an independent minister. True, it is said, the necessities of the Church require it to be so; but I verily believe we shall gain nothing *in the long run* by departing from the Church's law, even for necessity's sake. If our deacons spent their diaconate, *in all cases*, in assisting priests, they would make so much better priests themselves as to be more in demand than they now are; parishes would feel at ease with them as if they were not novices, and grow faster, more steadily, and more systematically, under their superintendence. Besides, a want of due subordination is one of the crying sins of our day; and how are the clergy ever to learn such a lesson, effectually, if they do not learn it at the *beginning* of their official career? "It is a maxim, sir," said a distinguished naval officer to the writer, many years ago, when he was admiring the order and harmony so visible in every thing under that officer's government—"It is a maxim, sir, in our profession, that no person is fit to command, who has not first learned to obey." But in the clerical life, we begin by putting a man, and a very young man, into an independent command, at once; and then we wonder why, in after life, the lesson of deference and submission is such a hard one. Let the deacons first be *proved*, says the solemn decree of Inspiration.* We use them without proof, and sometimes (to say the least) we verily get our reward.

T.

* 1 Tim. 3: 10.

For the Churchman.

Mr. Editor,—The mania of making extracts is raging to some extent, and as I have caught the disease, I send you the following from Sutton's "Disce Mori," with the sincere and prayerful wish that the publication of them may work God's glory.

A.

"The golden world is gone, wherein men did joy in nothing more than in sincerity and love. We see want of piety towards God, want of faithfulness among men. Now this iron age of ours yieldeth store of crosses and unconscionable wrongs.

"'I turned me,' saith the Wise Man, 'and considered all the oppressions that were wrought under the sun, and behold the tears of the oppressed and none comforted them; and lo, the strength is of the hand that oppresseth them:' such is the calamity of our time.

"There are three things which we must leave to God—judgment, glory, and revenge—these are to be left only unto him.

"Well, 'heaviness may endure for a night, but joy cometh in the morning.' We may not repine at these trials: if we desire to solace ourselves in the vanities of this world, our desires are unlawful."

—

"Our Lord and Master Christ Jesus, as he did seldom laugh in this world, so did the world as seldom laugh upon him. He tells his followers they must become as little children; little children we know have no other weapons to avenge themselves but their tears; and what other have we against our crosses of this world, but our sighs and supplications sent up to God?"

—

"Wherefore, be it far from all believers to be cast down by distrustful thoughts, amongst the distressed of the world. The tempest may rage, but stay awhile and a calm will follow. 'The sun may be overcast for a time, the weather will be fair again; 'taste and see how gracious the Lord is;' 'Blessed is the man that putteth his trust in Him.'"

—

"Much doth he offer, that offereth the affections of his soul; loud doth he cry, whose faithful thoughts say, 'Lord Jesus, receive my spirit.'"

For the Churchman.

Mr. Editor,—From your paper of last week, I learn that the receipts into the respective treasuries of our Missionary Society, for the week preceding, are at last reduced to nothing. This is a result anticipated by many who understand the subject of the finances of the Society, and the manner in which they have heretofore been managed. It is a fair practical comment upon the conduct of the Board of Missions in reference to the question of funds.

Last winter, when absolute bankruptcy was staring them in the face—when calls upon the Church for relief had been made in vain by the respective Committees—it was found necessary to call a special meeting of the Board, to devise some plan by which the Committees might be enabled to continue their operations.

The result of that meeting was the Quinquagesima Collection. The address which led to that collection was published, as were also the proceedings of the Board at its Special Session. Among those proceedings were the following preamble and resolution:

"Whereas economy in conducting missionary operations is at all times a duty, and has become imperatively necessary at this time; and whereas the increased value of money would render a reduction in some of the salaries proper,—therefore,

"*Resolved*, That a Committee of five be instructed to inquire how far such reduction can be made without injustice, and to report to this Board at its next stated meeting."

From the preamble, Mr. Editor, it will be seen that the Board admit, or rather avow, the propriety of a reduction of some of the salaries, and therefore appoint a Committee to inquire, not whether such reductions ought to be made, but, how far such reductions can be made. Certainly this was a pledge implied, if not expressed, that at the annual meeting the subject would be taken up and some reduction be made in salaries, which have long been considered by a very respectable portion of those who contribute to the funds of the Society, as greatly disproportioned to the services performed, or far beyond what circumstances render proper or necessary. However urgent or eloquent may have been the appeal of the Board, I very much doubt if it would have had the effect to produce the Quinquagesima collection, if it had not been accompanied by the pledge contained in the above preamble and resolution, that certain salaries should be reduced. By the proceedings of the Board at its annual meeting, it will be seen that this pledge was violated. Though the Committee appointed to inquire how far these salaries should be reduced—consisting of liberal-minded men, well acquainted with the expenses of living in the city of New York—reported in favor of a reduction amounting, if it had taken place, to a saving of the Society's funds to the amount of $2,500, still the question was indefinitely postponed. Now, it is rather a singular coincidence, that during the first week after the publication of these proceedings, probably for the first time since the commencement of the Society, *not one cent is remitted to its treasury.*

The mouth of many a friend to the Society has been closed, by the proceedings of the Board at its annual meeting upon the reduction of salaries, mentioned in the report of the Committee appointed at the special session. Persons that before had refused to give an account of what they deemed extravagance in the administration of the Society, were told that the Board was pledged to correct the evil at its annual meeting, and it doubtless would be done. It is seen from the published proceedings how this pledge has been redeemed. The Board must meet the consequences—and if by next Christmas they should find the respective treasuries embarrassed, as much as at last Christmas, I hope they will begin to suspect that the want of funds does not arise entirely from a want of a proper sense of duty on the part of those who have heretofore contributed. H.

July 24th, 1843.

For the Churchman.

Mr. Editor,—No doubt the general duty of laymen is quietness and subordination. But there are extraordinary occasions, when the clergy, usually our instructors and guides, have a right to hear our voice supporting them in a course which may seem new to ignorant and thoughtless persons, though in fact but a thousandth repetition of the resistance to novelty which for years, perhaps, has been gathering head unresisted. The present is clearly such a time, and I am surprised that the intelligent laymen of your city have been so silent, feeling, as they must do, on the subject. The interest of the case is not confined to one diocese, nor to one set of men, but affects the whole Church. If one or two factious and discontented presbyters, with the motley set of irreligious people—black, and green, and blue—who are always at the beck of a leader in a bad cause, be allowed to beard the highest authorities in the Church, repaying forbearance with obstinacy, and courtesy with contempt, and after all to get out of the scrape, without more than expostulation, or measured disapprobation, we may be sure that these scenes will be of frequent occurrence, and men who have failed in every other possible way to work themselves into notice will seek to do so in this.

The two gentlemen who have seen fit to forfeit the character—so far as they had it—of quiet parish priests to the hope of signalizing themselves in a popular commotion, shall have the benefit of escaping any scrutiny into their past character and reputation, or into their present motives. Not that I for a moment admit that this would not be a fair and proper subject of examination, much less that there seems either likelihood or sense in the unmeaning admissions that have been made of purity of motives, and honesty of purpose. But to trace this out belongs to the personal friends of the gentleman who has been so cruelly persecuted, or to those who stand committed to his defence. I am viewing the matter purely in a public light, and however interesting it might be to show up the tempers and dispositions of the opponents of a certain school of theology, I fear that to pursue it would lead me into "too close conformity" with the practice of gossips.

The late commotion has proved how little weight of character, or strength of intellect, is required to make a disturbance in ecclesiastical affairs. The sum and substance, the front and strength of the schismatical argument, is to be found in the pamphlet published by Harper & Brothers, and hawked through the streets under the interesting title of "Anthon's new novel, only nine cents." After the striking display of Church principle and good sense made at St. Stephen's had been bruited in the secular papers, and it was known that two protestant doctors had detected clearly the *popery of the* American Church, the whole pious and protestant *community was* deeply agitated; day by day *the* welcome disclosure was looked for; the enemies of prelacy seemed now at length to behold the vainly expected downfall of the Episcopal throne. Already their greedy eyes were fixed on the mob assembled in Franklin street—the Episcopal residence demolished—the hasty escape of its inmates—the savage yell of the disappointed crowd—the shout "down with New Trinity"—the dust and ruin of that noble pile—a procession through the streets—Drs. Brownlee, Smith and Anthon carried in triumph to Tammany Hall—the patriotic and protestant speeches—the consultation—the formal demand on the importing and publishing houses, to deliver up all books tainted with Oxford Theology—the magnificent bonfire—the mutual concessions and amicable arrangement respecting the "objectionable parts of the prayer book"—the immediate establishment of a pure protestantism under Dr. Anthon as First Moderator or Presiding Elder. Hopes of such things were germinating in the brains of the pious world, while the trumpet blast was waited for, from the Rectors of St. Mark's and St. Peter's. One whole week passes and nothing is heard. Are they trying to get the hang of their puzzling position? Are they calming their nervous agitation? Or are they waiting in hopes of a *pretext* for showing the sympathetic public how much they have suffered for its sake at the hands of bloody Episcopacy? A pretext is given. The meek gentleness of the two rectors is again rudely called forth. They had intended to be quiet, [no doubt,] but the same pure, disinterested, romantic love of truth compels them—against their natures—against the known amability of the rector in the Bowery—against the known taciturn reservedness of the rector in Chelsea—absolutely compels them to appear before an admiring world. When? in one day? in two days? in three days? in a week? What, not yet? How is this? Oh, it is a popular appeal, and it must be got up with great power and skill. Well, it takes some people a long time to muster their pathos—but it comes out at last.

"Quid dignum tanto feret hic promissor hiatu."

Drs. Anthon and Smith of the first part, versus the Diocese of New York, and the Bishops of New Jersey, North Carolina, and Maryland, (happening to be present at the time,) of the second part! And *this pamphlet* is the die on whose cast the gentlemen of the first part are willing to stake their reputation as orderly and sensible clergymen, if so be; against the authority and constitution of our own Church, the acknowledged rule of the Church of England, the opinion of Catholic authors, the voice of all the learning that could be summoned for the occasion!

It is too late now to enter on the controversial weakness of the pamphlet. After the repeated exposures of its silliness, its ignorance, and its awkwardness, there is nothing left to do with it, in a directly argumentative way, but to pronounce it an utter failure. The Anti-Church parties talk of the subject matter of it, but agree in sneering at itself. While Churchmen and theologians will have but one opinion of it, viz: that for want of theological learning, it would be a disgrace to a party of women at a tea-drinking.

Some of the well-wishers of the two rectors have feared that this whole affair will tend to sour still farther their unhappy tempers, as showing that their merits are still overlooked by the Church in New York. For myself, while feeling the likelihood of this, I can wish and almost hope that the severe mortification of exposed weakness may have a better effect. That it may lead them to the reflection that the same tender care for the feeble, which affords the shade to those plants that wither in the eye of day, and bestows a natural covering on such animals as have not reason to provide a protection for themselves, is extended by a like analogy to the race of man; and that when any of our species find themselves left without notice, or debarred from the places that try men's strength, they should believe it a merciful dipensation, freeing them from that to which they are not equal, and which if they violate, they must incur the penalty due to those who are reaching beyond their measure.

I had intended to say more, but your paper must be crowded, and the din in New York too great to allow a hearing to

COUNTRY VOICES.

W.... July 29th, 1843.

For the Churchman.

PUSEYISM IN THE CHURCH.

Mr. Editor,—The grievous errors into which you have fallen, in company with your bishop and five other brethren, have been so clearly pointed out to you, in a luminous article in the Courier and Enquirer of Monday, 24th ult., under the above title, that I presume you will not have a word to say for yourself. But, having long had a strong inclination towards the doctrines you maintain, and having been confirmed in my inclinations by reading your paper; and knowing at least half a dozen other laymen who are in the same unlucky predicament; I desire to disabuse the able editor of that journal, as to the degree in which this "poison" has spread among the laity.* I know very well, that the editor of a daily paper, of "extensive circulation," is, without dispute, *ex officio*, a man of vast learning—a man, who has mastered all arts and sciences, from simple addition to the differential calculus—from the regulation of a nursery, to the conduct of a government. And when, in addition to this prescriptive learning, the editor happens to be a man who has achieved fame in arms, as well as politics—and has shown himself as sagacious in the council as formidable in the field, it would be the very height of presumption in a clergyman, who has devoted himself to the study of theology only all his life, to question his infallibility on such plain points. And moreover, inasmuch as public opinion is pretty well settled—that editors of newspapers can't be ignorant on *any* subjects—whether they respect the canonical provisions for such cases as that of Mr. Carey's, or the state of opinion among the laity of the Church, or the duties of Priests, or the prerogative of Bishops; and, as a matter of course, as such men thoroughly understand all about the Tracts for the Times, merely by looking at the title pages, it appears to me quite clear that you and your brethren—and your Bishop, are pretty "effectually used up!" As for poor Bishop Doane, inasmuch as though "a very weak man, he is admitted to be a very good one," now that the Courier and Enquirer has "defined his position" for him, he will of course forthwith resign. What business has a man whose head has been turned by a "thousand priests and a High Church government in a view of Oxford," to exercise the office of a Bishop, and fright officers of the regular army from their propriety by endorsing the horrid heresies of Dr. Pusey? "Answer us that, Master Brook."

You, Mr. Editor, being a clergyman, are therefore, as it appears to me, quite "done for," and therefore out of pure chivalry, as I partake (though in very humble measure) in your errors, and am prevented by my natural stubbornness from backing out as yet, I ask leave to say a word or two to this learned theologian, and to crave a little more light.

It is sometimes the vice of great capacities, that they make their possessors, in their intuitive perceptions of all great fundamental principles and truths, overlook somewhat the lesser truths and facts which go to make them up; being wont to deal with truths only in the abstract, and to entertain small respect for facts in detail.

To this "infirmity of noble minds," I am greatly inclined to refer some of the points, made in the article under consideration.

"Ex uno disce omnes." "Mr. Carey virtually declared himself a Roman Catholic in sentiment and belief—one who, if refused orders in our Church, would probably go into the Church of Rome." Now perhaps the editor gathered this from the "Statement of Drs. Smith and Anthon, Harpers' edition: price 9 cents," which in my opinion is a somewhat questionable authority—but wherever he gathered it, I have this remark to make about it, that although it states what is *almost a fact*, it states what is *quite an untruth*—because it does not state the *whole truth*. And I make the same remark in regard to the other specifications of Mr. Carey's opinions recited in the article.

Again. "The laity are as yet, to a man, Protestants!" Now, from this I gather, that at least the vast majority of Episcopalians are "repudiators of Dr. Pusey—and the abominations of the Oxford Tracts, and the heresies of Mr. Carey, and Bishop Onderdonk. Well! wonders will never cease! There can be no doubt about the fact, for the Courier and Enquirer avouches it! But what a deceitful set of fellows these *Protestant* Churchmen must be! for since the pamphlet appeared I have talked with a great number of them, and all, but *one*, led me to believe they were as corrupt in the faith as myself, and that one convinced me at once he was sound enough, even for the immaculate editor, for he said, "he considered all the fuss made about the apostolic succession, to be mere humbug!" I greatly fear, therefore, that the editor reckons without his host, when he with such unaffected though quite affecting piety, "thanks God that Puseyism *or* Romanism, so far as is known, is confined exclusively to three Bishops and a few of the clergy,"—and a little further on—"that the poison has not yet found its way among the people."

Once more. "They and they only," (the bishops and priests meaning,) are to be benefited by a return to the bosom of the Church of Rome!" Well now, that is very uncomfortable—if I am right in supposing that the "poison" *has* got among the people to a considerable extent—and I am afraid a very large number is infected as well as myself! Why, what is to become of us? Here "three bishops and a few of the clergy" have been debauching our pure Protestant minds—heretofore innocent of any but the most harmless negations—with the defilements of the scarlet woman; and, having "got us into such a scrape," we are to receive no benefit from our profession here or hereafter! The benefit is all to inure to the "three bishops and a few of the clergy," and they, oh monstrous! turn up their noses at it, and will none of it. First, having become converts themselves to Rome, they have been converting us, forlorn ci-devant Protestants—and having earned a reward, which Rome is ready and willing to pay, they wont touch it! Rome smiles upon their labors—offers to reward them—and holds out her arms, inviting "three bishops and a few of the clergy" to fall lovingly into her fold—and the more Rome calls,—"the more they wont come!" Was ever such disinterestedness? Oh! these horrid Puseyites!

Finally, the article winds up with Mr. Carey's statement of faith made up from the notes of Dr. Smith, corrected by himself, which being, I believe, an exact copy from the pamphlet, is about as ingenuous as that extraordinary work itself—and a copy of the Creed of Pope Pius IV., with which it is hinted Mr. C. stated his conformity—though without a word of explanation except so far as it conformed to the decrees of Trent. At which, doubtless, every "sound Protestant" will at once lift up his hands in holy horror, and exclaim in broken accents, "O gemini!!"

Seriously, Mr. Editor, if it be not itself a joke somewhat too lively for your columns, to talk seriously of such deplorable nonsense, as "Puseyism in the Church," I would recommend to this editor the advice of old Horace, whom, (as he knows every thing,) he must know—"Ne sutor ultra crepidam;" or, if he must meddle with matters of this sort, which appear to have so little connection with his daily pursuits and avocations, let him at least, for the sake of his editorial reputation, "cram" a little, beforehand. Perhaps it would be quite useless to recommend one who professes to call himself an Episcopalian, to recollect, that a bishop, being also a gentleman, is entitled to some courtesy, and is not to be arraigned thoughtlessly, in a public journal, for the crime of heresy, and the violation of his consecration vows. But we may hope that at least his future studies may teach him, that whatever his attainments in other branches of science and letters—in the questions between Puseyism and Romanism he has, as yet, not even learned his definitions.

LAICUS.

* "The laity are Protestant, to a man."—*Courier and Enquirer.*

For the Churchman.

"Now there was a day, when the sons of God came to present themselves before the Lord, and Satan came also among them."

This passage of Holy Writ has been most forcibly recalled to my mind by a consideration of the circumstances attendant on the "recent ordination" at St. Stephen's church. The narrative does not inform us whether Satan on the occasion in question, appeared as "an angel of light," or whether he assumed the garb of a "Doctor in Divinity." The one, it is to be presumed, would be as little difficult to him as the other. But there he *was*, ready to find fault with "a perfect and upright man," one that "feared God and eschewed evil."

Not to dwell upon the conduct of this original protester, suffer me to make a few observations upon the all engrossing topic of the day.

I have read with pain and disgust the miserable "statement of [so-called] facts," set forth by Drs. Smith and Anthon: and I have perused also the triumphant refutations which that statement has *already* had the fate to encounter. It cannot but be satisfactory to our good Bishop and the presbyters who have been so severely maligned and misrepresented, to know, that the popular mind having been disabused of the impressions so artfully made upon it by a claptrap appeal to the vulgar prejudices of a bygone age, the *tide of popular opinion has turned*. Still there may be room for a few passing remarks. All I propose to myself, however, is, with a light and delicate hand, to touch some of the *lesser* inconsistencies and absurdities of the pamphlet which has brought its authors into such discreditable notoriety.

Those reverend gentlemen profess to take their stand "on the grounds of fact, *practical common sense, Church principle* and *Scripture*," and very respectable grounds certainly these are, *if they will but support them*. Their "*facts*" however, have been so exceedingly roughly handled, and shown to be so very moderately embued with *truth*, that the best thing for them will be to *give them up*, and to betake themselves to their other grounds, of which there will be three good ones still left,—"common sense," "Church principle," and "Scripture." Leaving the discussion of the *latter two* of these to abler hands and wiser heads, I may yet venture to join issue with the two reverend "accusers of the brethren" upon the *former*.

In the name of "practical common sense," then, I ask what is the meaning of the following sentence, which occurs in the very first page of the "statement?"

"This fact [viz., Mr. Carey's expression of his wish to sever his connexion with St. Peter's and unite himself with the parish of St. John's*] is here noted with a double object in view, both as bearing upon, because increasing the great reluctance with which I was afterwards constrained to decline the signing of his testimonials, and to oppose his ordination—a point to which Mr. Carey himself, on doubt being expressed, called my attention as strengthening his claim to testimonials at my hand—and also as evidencing my confidence in him."

I have asked various friends, and even offered a reward for the explanation of this abstruse sentence; but in vain. Men of deep research and critical acumen have been unable to translate it. Will you favor me with *your* rendering of its hidden meaning? I *give it up*.

At page 7, occurs the following strange declaration. "In the interval, however, in order that I might not trust to mere vague recollections of a conversation so important, and be enabled to do strict justice to him in the decision I was to form," &c. &c., "I determined to make a written statement," &c. &c.

Upon appealing to "common sense" as to Dr. Smith's meaning in this strange assertion, that he did so and so *in order that he might not be enabled to do strict justice* to the young candidate, I resolved unanimously that he intended the *very reverse* of the sense which the grammatical construction of his language conveys. Hereupon arises an enquiry how far such a writer, albeit a "Doctor in Divinity," is to be relied upon for a statement of opinions, whether held by himself or others, upon abstruse doctrinal points: seeing that he may *unintentionally* convey to his hearers or readers impressions diametrically opposed to those which it is his aim to communicate? If his sermons be written with no greater precision and accuracy than are to be found in the passages already quoted from *his* part of the pamphlet, although perfectly sound in the faith, he may yet, *by inadvertance*, instil into his hearers "false doctrine, heresy and schism."

Passing over the little inconsistency of his voluntary written declaration to Mr. Carey, "*unless appealed to* I shall be *silent* as to my refusal," (p. 12) as compared with what occurs on the very next page. "Convinced that it was now my duty," [although *no appeal* had been made to him,] "to inform the Bishop of the fact," &c. &c., what are we to say to the letter which he writes to the Bishop, under the date of June 26? He therein states, as plainly and unequivocally as words can be made to state, that Mr. Carey would have been *entitled to* his certificate *on the ground of his having held and now holding opinions contrary to the doctrine and discipline of the Protestant Episcopal Church!!!* See the letter at page 12. I am convinced, Mr. Editor, that the rector of St. Peter's *meant* no such thing; and am only thankful that I am not responsible for the looseness of his diction.

But I must restrain my pen, and come to a close; although "common sense" might dictate an observation or two upon the absurdity of supposing that a young man remarkable for intellectual ability and discernment, should apply for orders in *our* Church when he was at heart a Papist,—upon the disingenuousness of printing the Creed of Pius IV. as *his* creed, when all that appears even from the showing of the two modern evangelical popes themselves, of St. Peter's and St. Marks, respectively, amounts to no more than this, that he holds *some portion* of that creed, in a certain *qualified* sense,—and upon the illiberality and exclusiveness of that policy which would screw the opinions and consciences of all the candidates for Holy Orders in our Apostolical Church into perfect adjustment with the opinions and consciences of the pair of D Ds, who have put themselves so unenviably forward in this unhappy business.

Well will it be for them if in their future ministration they give heed to the commandment which it is their duty to pronounce to the people, *"thou shalt not bear false witness against thy neighbor."*

For the present I have done.

MINIMUS.

* *Where* is the "parish" of St. John's to be found? I do not remember to have heard of it before.

For the Churchman.

MR. CAREY'S ORDINATION.

Mr. Editor,—Not certainly to render "The Churchman" any assistance, which it needs not in its present struggle for catholic truth, but merely to express my sympathy in the struggle, I beg to trouble you with a few lines. The distance and obscurity from which I write, have this advantage, that they enable me to view the contest free from the excitement and passion that are likely to affect those living nearer to the scene of the controversy.

It was, perhaps, not difficult to foresee, that such a controversy as this was, soon or late, inevitable. Strong feelings, pent up, are certain to find or make an occasion to break out; and if Mr. Carey's ordination had not furnished such an occasion, another would before long have been found. Though regretting then, every thing like controversy and division within our own pale, I can hardly say, that I regret what has taken place, inasmuch as I think something of the kind was inevitable, and therefore may perhaps as well have come in this way and at this time, as any other. And now that it is come, I trust that the crisis is reached. There will be infinite clamor, and dust, and nonsense, for a few weeks, and then people will begin to see the true merits of the case, and that a man may use Catholic language, without any tendency to fall into Roman errors.

That uninformed persons should be unable to apprehend the nice but just distinctions by which Mr. Carey has in most instances effectually guarded his statements of doctrine, is not surprising; but that grave Doctors of Divinity should not perceive their force *is* surprising and pitiable too. Still more lamentable would be the supposition, that they did apprehend, and therefore suppressed them.

Suppose that Mr. Carey had gone in his opinions as near to the Protestant dissenters as he is charged with having done to the Romanists, would there have been any of this outcry heard? Especially would it have been heard in those quarters that are now loudest in raising it? Yet where is the difference? Or rather is not the difference in favor of Romanism? Hooker and Hall you know were both vehemently assailed for calling the Church of Rome *a true Church*: but what Churchman will say that of any of the dissenting bodies around us? And yet there are Doctors of Divinity among us, who, with perfect impunity, come as near to harmonizing with dissenters, as Mr. Carey is charged with doing in regard to the Romanists.

I cannot but wonder that gentlemen who boast of their Churchmanship as much as Messrs. A. and S. should be so lamentably deficient in one of the very elements of a Churchman's character, viz., respect for the office and authority of his Bishop. A true Churchman will be very slow to offer even his *advice* to his Bishop until it is solicited. It must be an extreme emergency that will induce him to *expostulate* with him: beyond that, nothing will persuade him to go.

If Drs. A. and S really believed Mr. Carey to be a Papist in his heart, they were perhaps justifiable in urging their objections with due respect before his ordination. But having done so, they had done their duty: all beyond was most undutiful. Their opposition at the time of the ordination can be no otherwise regarded than as factious and schismatical; whilst their departure from the Church during its solemn services is an outrage which nothing can exceed, but the attempt to justify it.

It is easy to see, Mr. Editor, that you have the unpopular side of the argument to defend. He that appeals to the passions, the ignorance, or the prejudice of men, will always be sure of a large auditory, whatever may be said of its sagacity. If Messrs. A. and S. are ambitious of the shouts of the rabble, they are likely to be gratified. If notoriety is their object, they have been eminently successful. Their six-penny pamphlet has spread their fame in quarters which otherwise it would probably have never reached. Certainly, however, they are far enough from being objects of envy. They have struck a blow at their own Church which no open enemy could have inflicted. Good will probably come of it in the end, but in a way quite opposite to their intentions. In the mean time they have given occasion to bad spirits within and without the Church to blaspheme the cause of Catholic truth; they have raised a tempest which they cannot quell, and in which they themselves will soon be lost sight of; and when the troubled waters subside, they will be found, like the wrecked and worthless things which other storms and floods scatter along their course. The offence may be forgiven; but confidence in those who have been guilty of it, is destroyed forever. CATHOLICUS.

Pennsylvania.

To the Editor of the Churchman.

Rev. and Dear Sir,—In the few remarks on the Statement of Drs. Anthon and Smith, which I made from St. Stephen's desk on last Sunday, I sought no higher office than to correct the misapprehension of my own people. I find, however, that I have unexpectedly been made the subject of public remark; and since uncorrected as well as corrected copies of my address may be in circulation, I have thought it best to embody, so far as I can, (for it was not written,) the substance of what I said. I said that I had borne in silence all the odium that had been poured out on me in common with the other five of those who assented to the ordination of Mr. Carey, for several reasons. One was, that one of the Reverend Protesters was among my predecessors in the Rectorship of St. Stephen's, and I had labored to cultivate among my people the greatest respect and affection for those who had preceded me in this pastoral charge; that I had rejoiced with them in those qualities in Bishop Moore, Dr. Feltus, and others, which had engraven their memories on their hearts. It was painful, therefore, to be arrayed here against one who I knew had many friends in that congregation, the number of which I would be the last to diminish. I said that public opinion was not really against us, that the present excitement was not public opinion—that it must take time to ascertain it. Public opinion is that on which the public mind finally settles down, and that was yet to come. There would be a reaction in this community, and I only hoped that the public indignation would then spare these reverend gentlemen, as it had not spared the other members of the Committee. In speaking of the Statement, I expressly assured the congregation that I did not accuse these reverend gentlemen of wilful misrepresentation, though it was in fact a misrepresentation. I pronounced it false, not so much in the individual statements, as in the impression made as a whole. I gave Mr. Carey's real answer, as far as I could recollect it, to the first question, and then read the answer from the pamphlet, and showed them how, though the real answer, in substance, is contained in the pamphlet, yet the one makes an impression on the mind totally different from the other—and the same might be said of the other answers. I believed that those gentlemen were not conscious of a bias in their minds very perceptible in the Pamphlet, and which no examination could ever have removed. I distinctly disavowed for Mr. Carey all those sentiments ascribed to him which show Romanism or a tendency to Romanism. The decrees of the Council of Trent are not his articles of faith. The creed of Pope Pius is not his creed. That though he was entitled to more latitude in regard to the articles of the Church, yet he did himself subscribe them *ex animo*. In regard to the conversation held by Mr. Carey with Dr. Smith, of which there is in the Pamphlet a corrected and uncorrected copy, I could only say that it was not before the Committee, and I never saw it till I saw it in the Pamphlet; but so strong is my confidence in Mr. Carey's soundness, that I would account for it in any way short of suspecting Dr. Smith of falsehood—that I certainly did not mean to do. I would believe that Mr. Carey, not dreaming that his answers would ever be spread before those who knew nothing of his character, was not as precise in the use of language as he should have been. That, conscious of his own innocence, his honesty, and singleness of heart, he could not believe that any answers could ever make him appear otherwise. That he is so modest, nay diffident, that Dr. Smith's implied suspicions (implied in the manner of making his inquiries) embarrassed him;—nay, even upon the supposition, however erroneous, that any part of that conversation was *penned by his hand*, I would believe what has happened to men farther advanced in the school of experience than Mr. Carey—that to embody in writing what shall not vary a hair's breadth from your true meaning, is a most difficult task; at all events, no evidence like that of the reported interview would lead me to condemn one whose soundness in the faith was otherwise so fully attested, especially as in my opinion the taking down of a private conversation, and still more the spreading it out before the public eye, has but one precedent, I am happy to say, in the history of this Diocese, and is the farthest possible remove from my standard for a gentleman. I made an appeal to my congregation to judge their Pastor by his public and private instructions, and to defend his reputation from sneers as well as open attacks, even if they be found in the Episcopal Recorder. I warned them against any religious paper that libelled him in whom they were bound to have implicit confidence. In closing, I said, that whoever hereafter accused me of Romanism, or a tendency to Romanism, did so in the face of my solemn disclaimer made from that desk. That whoever accused me of having been instrumental in introducing into the ministry of our Church one who was a Romanist, or inclined to Romanism, did so in the face of my solemn conviction to the contrary. So far as I can recollect, this is the substance of what I said.

JOSEPH H. PRICE.

THE CHURCHMAN.

SATURDAY, AUGUST 5, 1843.

DR. SMITH'S PUBLISHED STATEMENT OF HIS PRIVATE CONVERSATION WITH MR. CAREY.

The public, it seems, or the daily papers which are accounted its exponents, deprived of the ground made for them by the two doctors in their account of Mr. Carey's examination, have fallen back on the account of Mr. Carey's conversation (as corrected by himself) with Dr. Smith, and from this fastness continue their assault on our bishop for Mr. Carey's ordination. Tell us not, they say, of the examination; here we have Mr. Carey's own statement; a confession in his own hand; a plain proof of Romanism which no sophistry can explain, and no ingenuity evade. Thus writes and reasons a bluff correspondent:

"Dear Sir,—How is it that in all the mortal columns about Dr. Anthon's Statement in the last Churchman, not one word is said of the written statement Mr. Carey made to Dr. Smith? That confession of faith is considered, by nine hundred and ninety-nine out of a thousand, as having a hundred times the weight of the questions and answers in the examination before the bishop. You may publish five hundred columns more, but they will go for nothing while Mr. Carey's own statement is dodged: get over that, and the work will be done; until then, it will be undone; and if not got over, the bishop's counsellors may consider themselves as done. BARTHOLOMEW.

We must again repeat the wish that the public had reposed more confidence in the judgment of our bishop. It is not that we arrogate for him any thing like infallibility; (strange that we should be obliged to rebut such a charge!) but considering him merely as the executive organ of the concentrated wisdom of our Church and of her manifold provisions for the preservation of her own purity, we think it but reasonable to assume that our bishop, even if possessed of far less discretion and good sense than his very censors accord to him, could not commit the egregious error which is imputed to him of surrendering to Rome the citadel which, under so many and so various guards and restrictions, is committed to his custody. Consider the Liturgy, the Articles, and the Homilies of the Church; her canons and usages; the acts and writings of her divines and the precedents occurring within a period of eat last three hundred years in the history of our Mother Church, which may be brought to bear upon almost every practical question in relation to Romanists; and consider also the immense responsibility which a bishop assumes in performing an act, the propriety of which is like to be publicly disputed, and say if the chances be not a hundred to one that our bishops, supposing them to be men of ordinary discretion, sound in the Catholic faith, and of honest love for their Church, will in every critical emergency go right. We have no wish to cover their official acts from the keenest scrutiny, much less to secure for them impunity in error: we ask only such reasonable confidence as may serve to procure for us that sense of tranquillity and strength, that freedom from distrust and quietness in doing our own business and promoting our LORD's work, which the Church's system, if fully and honestly embraced, is adapted to inspire.

It was this love for the Church's system, and confidence in its results, which led those presbyters whose acts had been publicly impugned by two of their brethren, "to decline definitively any defence of an act on their part of purely canonical discretion;" and it is a want of confidence in the Church's system on the part of the public which has extorted from two members of the examining committee a counter-statement, which as the bishop's counsellors they could not properly render to the public, but which, in other relations, they are of course free to make, though at the risk of anticipating the bishop's own statement of his official transactions, which is annually rendered to Convention. The explanation thus far given, in one case by an editor to his readers, in another by a clergyman to his parishioner, relates to Mr. Carey's examination: and here, at least, we had hoped that we might leave the matter; when lo! we are publicly confronted with Mr. Carey's alleged written statement; the proof, as is thought, in black and white, of his, and our, and our bishop's guilt! We fear that those who have been rash enough to adhere to the two doctors in the issue which they have made with their bishop and other authorities of the diocese, will only be driven from one pitfall to another; nevertheless, we yield again to their demands. We reclaim, indeed, for our own part, at such gratuitous refinements of cruelty; but since the public are thus insatiable, since they are not content that the outer skin should be carefully excoriated, but are resolved that the very cuticle shall be torn away, we are again constrained to say, so be it! and proceed to obey their behest.

1. In the first place, we ask attention to the protests of the two doctors, as contained in pages 35 and 36 of their statement. What is the gravamen of their charge? Why, that Mr. Carey held sentiments *in too close conformity to the Church of Rome*. One of the protests indeed affirms that Mr. Carey "holds things *contrary* to the doctrine of the Protestant Episcopal Church;" but neither in the protests, nor in the documents (pp. 28—32) rendered to the bishop, (which are even more vague than the protests,) is any proof of this contrariety adduced. Now if the two doctors had specified one point in which Mr. Carey had contradicted the articles, it had been impossible for the bishop to ordain him. If then the two doctors had documentary proof of this nature in their possession, is it to be believed that they would not have used it? Why not in their letters to the bishop, or in their protests at St. Stephen's, quote passages from the articles, and in connexion with them those particulars of Mr. Carey's alleged statement, which contradicted the articles? This they have not done; and their failure to do so, is presumptive proof either that they thought the Mr Carey's language could not be proved to contradict the articles, (however little it might harmonize with their construction of them,) or that they knew that there were circumstances (of which the bishop was apprized,) connected with Mr. Carey's alleged statement, which would render it utterly valueless.

2. In the next place, we pray the reader to consider, that we are not discussing a matter of pounds, shillings, and pence, in which a man's receipt is to be taken in proof of the payment of a debt; nor yet a matter-of-fact plot, or conspiracy, in which a party's written avowal of his plans and transactions may convict him of guilt. The matter in issue relates to the most refined operations of the intellect; and is one in which the same thing may appear different as viewed from different points of observation; in which the same words are susceptible of diverse meanings, and may awaken in different minds widely different trains of reflection. The alleged statement of Mr. Carey is, moreover, that of a professional man, consisting mainly of expressions supposed to have fallen from him in free conversation with his fellows, and therefore naturally couched in professional terms; and if the language proper to any other profession or science, thus reported, may, (as it naturally might,) mislead the public mind, how much more probably would this happen in relation to a science so sublimated in its doctrines, and so diversified in its bearings, as theology; the matter of which, as one may say, comes home to the business and bosoms of all men, while the professional formulas into which it is resolved are the result of the nicest discrimination, and the profoundest thought. We state a fact when we say, that the alleged statement of Mr. Carey, which has been so revolting to the generality of readers, when shown to several of our bishops and other clergy awakened, (with the exception of one point—that of "mental reservations,"—on which they required and easily obtained satisfaction,) no suspicion of Mr. Carey's fidelity to his Church. Why? Because these bishops and clergymen were themselves favorers of Romanism? This surely were an uncharitable and unjust supposition, seeing these bishops and clergy solemnly protest against Rome's corruptions and additions to the faith; and an absurd supposition, seeing their lives and labors are aimed, more or less directly, against these corruptions and additions. The more candid and reasonable solution is, that the greater familiarity of professional men with the subject would at once suggest to them explanations which escape the minds of others; they might see that of the many things which have been deemed so startling in Mr Carey's alleged statement, some were the approved doctrines of the Church; that others, though not her avowed doctrine, were yet within that latitude of opinion which she is known to allow; that others might be true in such or such a sense, not apparent on the surface to ordinary readers. It is thus evident, we think, how a statement of this sort may seem, as Mr. Carey's alleged statement has seemed, very offensive to one man and very harmless to another, both of whom entirely agree in their love for the Church and their opposition to Romanism.

3. In the third place, we ask our readers to consider the history of this alleged statement as far as it has been hitherto divulged, and compare it with the account of Mr. Carey's examination as given by Mr. Haight, on our first page, and in the editorial columns of last week's Churchman. The examination itself, as conducted by the two doctors, and as signified by their written and now published questions, was a screw, framed out of the materials of Mr. Carey's previous conversation with Dr. Smith, and set in motion, to appearance at least, for the purpose of fastening Mr. Carey in his supposed attitude of hostility to the Church. The substance of the conversation or of Mr. Carey's alleged statement, is the same as that of the written questions of the two doctors; the form only is different; and consequently the same explanations which have solved the mystery of the examination, will equally serve for the solution of the difficulties in the conversation so scrupulously minuted down by Dr. Smith, and given by him to the public as Mr. Carey's corrected statement.

4. If it be objected that it is strange that Mr. Carey should have given any sort of sanction, even a verbal and general one, to this statement as first privately handed about, and afterwards published by Dr. Smith, a statement ambiguous on its face, and needing explanation in order to be fairly understood, we meet the objection by a denial of the fact. We allude to the statement said to have been corrected by Mr. Carey, and we affirm unequivocally that Mr. Carey has never acknowledged that statement taken in itself, and as it stands in the pamphlet of the two doctors, to be a correct expression of his views. We called attention to this fact last week in a manner which we supposed would be least painful to the feelings of the two doctors; we published a letter from Mr. Carey in which he distinctly states that he did not sanction even the corrected statement (as Dr. Smith has termed it) *except in connexion with modifications and explanations which were absolutely necessary to get at his meaning, but which the two doctors have omitted in publishing the document.* Where is the honesty of this proceeding? To publish a statement on any subject, but most of all, on a professional subject, involving the most delicate and difficult topics, to publish it we say as a man's own, and yet suppress those very modifications and explanations which he himself has declared to be necessary in order to make it his own! That there may be no mistake in this fearful allegation, we here reprint an extract from Mr. Carey's letter published in our last:

"The doctor [Dr. Smith] had heard several

expressions attributed to me, and on them he based his first examination. One I expressly denied, as morally impossible. The others I said I might have used, *because, in a certain modified sense, I was willing to defend them. The modification (which is all omitted in the document) was therefore absolutely necessary, to get at my meaning.* I did not distinctly recollect making such remarks, but said, I never could have made them, except in such and such a sense. I did not volunteer the strong language which the doctor drew out of me in confidence, as that which I should prefer, or naturally adopt, but as language which could be justified by explanation. I do not see how I could have done otherwise, when an examination was based, not on our standards, but on previous rumors."

We would willingly, for our own part, have left the matter with only this solution—in all reason sufficient to show that what the two doctors have called Mr. Carey's corrected statement, is no statement of his at all, and cannot be made such, except in connexion with explanations which they have suppressed for the all-sufficient reason, as given p. 27th of their pamphlet, that "To our [their] apprehension they amounted virtually to nothing!" But since it has been publicly charged upon us that we "designedly keep out of view *the confession of faith* corrected by Mr. Carey himself, because that condemns every line and sentence that we have written" in relation to Mr. Carey's examination, we are driven to another move; and accordingly we this day lay before our readers another letter of Mr. Carey, from which it will be seen that the same explanations which we gave last week in relation to the examination *were given substantially by Mr. Carey to Dr. Smith in connexion with what the latter calls the corrected statement of Mr. Carey.* As far, therefore, as our explanations go to solve the mystery of the examination as reported by the two doctors, just so far should Mr. Carey's explanations, as made to Dr. Smith himself, go to relieve him [Mr. C.] of the odium of the crude and ambiguous statement for which the two doctors have sought, most unfairly, to make him responsible.

5. We are aware that there are those whose minds are closed against arguments of this sort. See! such men will exclaim, here we have Mr. Carey's *written statement, the confession of faith corrected by himself*; the identical document which contains "the corrections, substitutions, interlineations, additions, &c., which HE," as the two doctors affirm, (p. 8,) of their "Statement," "MADE (marked in italics.") How is it possible, it may be asked, that a document which Mr. Carey himself revised and amended, to which he himself, by means of his own hand, transferred the dictates of his own mind, and which he then returned to Dr. Smith, "with the corrections, substitutions, interlineations, additions, &c. which he himself" had "made," is not to be trusted as a credible voucher of Mr. Carey's opinions? To this we answer:

1. The first minute of Mr. Carey's private conversation with Dr. Smith ("Document A," pp. 8, 9, of the "Statement") is confessedly the sole work of Dr. Smith himself. Mr. Carey had no agency in preparing it, but it is written from beginning to end by Dr. Smith alone. This document, therefore, gives us Mr. Carey's views as they appear after having passed through Dr. Smith's understanding, with all the colorings, and alluvial admixtures which they would naturally imbibe in the passage. Now we think it questionable whether any man would accept another's statement of his views, on any subject, as the basis of a document for which he himself, with only a few verbal alterations of his own, was to be held publicly responsible; and we hold it to be morally impossible that Mr. Carey could, by any alterations whatever, make a writing of Dr. Smith's, on theological points, his own, or an adequate expression of his own views. He might run his eye over, and with his pencil erase a word here, and insert another there, and return it to Dr. Smith with the remark, that he had no objection to it, and that it was well enough for his (Dr. Smith's) own use; but he could not make it his own; he could not make it any thing else than Dr. Smith's. The material out of which the document was wrought might be his own; but the expression, the coloring, the shape, the bearing, the whole fabrication of the thing, would be the work of Dr. Smith, the work of a man who has proved himself incompetent to apprehend, and much more to express, the operations of a mind so vastly superior to his own as Mr. Carey's. Take but one expression in Dr. Smith's minute; viz., "that the Reformation from the Church of Rome was an unjustifiable act." This one line—which speaks of Reformation *from* a Church, and of the *Reformation*—a word which of necessity means something good and just—being *unjustifiable*—is such a flagrant violation of sense and grammar, as could by no possibility have escaped from Mr. Carey's mind. And so—but for repeating what we said last week about the examination—we might show that the whole of Dr. Smith's minute of this private conversation bears, both for sense and expression, the stamp of his own mind; and that however Mr. Carey might consent to it as sufficient for Dr. Smith's private use, it is about the last document in the world which Mr. Carey would have accepted as the basis of a public expression of his own sentiments; and one which it is morally impossible that Mr. Carey could, by any verbal alterations, have rendered an adequate expression of his own mind.

2. Still perhaps—for it is next to impossible to wash out an injurious impression which has once stained the mind—the reader is dissatisfied. True, the basis of the corrected minute is Dr. Smith's; true, also, the corrections, like the patches of a garment, must owe their effect, in a great measure, to the appearance of the entire fabric into which they are stitched; but still it will be said, these "corrections," &c., are, in the strictest sense, Mr. Carey's; for these, at least, despite of the discolorings they receive from their contexture with a coarser material, Mr. Carey must be held strictly accountable. For there stands the assertion (p. 8) of the "True Issue," &c. "This document was then read to him, as drawn up by me, and with the corrections, substitutions, interlineations, additions, &c., WHICH HE MADE (marked in italics.") Now it is with extreme pain that we proceed to remove this last foundation on which a generous but misguided public have erected their batteries against young Carey, the bishop who ordained, and the presbyters who consented to his ordination. But necessity compels us to add that the above statement, quoted from (p. 8) of the "True Issue," is FALSE IN FACT. Mr. Carey did not touch pen or pencil to the paper which is set forth in the "True Issue" as his corrected statement of doctrine. Mr. Carey made no corrections, no substitutions, no interlineations, no additions, no &c's., in the document. All these were made by Dr. Smith himself. They consist of explanations which were given by Mr. Carey to Dr. Smith in the course of a discursive and protracted conversation, and were made by Dr. Smith alone, and generally in his own words. In one instance only did Mr. Carey suggest the words, and that was in the fourth item of Dr. Smith's minutes. In his first minute of the conversation Dr. Smith wrote, that the state into which the soul passed after death, was one in which it could be benefited by the means *of moral and punitive discipline*, and by the prayers of the faithful, &c.; and as he failed in his next attempt at minuting, even after all the explanations he had received, to apprehend Mr. Carey's meaning, Mr. Carey himself in this instance gave him the words, "a state *in which the soul grows in grace*." Even after this prompting, the public narrowly escaped the infliction of another blunder; for, as Mr. Carey has an imperfection of speech, which prevents his articulation of the letter *r*, the good doctor was on the point of writing "a state in which the soul goes in grace." All the other "corrections, substitutions, interlineations, additions," &c., were made by Dr. Smith, and merely assented to by Mr. Carey, in a general way, on the condition of their being taken in connexion with the copious and minute explanations with which they were orally accompanied in a conversation of four or five hours' duration.

Even in this particular we do not charge Dr. Smith with intentional deception. He, good man, no doubt thinks it all the same whether Mr. Carey puts his own thoughts on paper, or whether he (Dr. Smith) does it for him. But is it to be borne that the reputation of a promising man just entering on his professional career, and the reputation of the bishop of this diocese, and of several presbyters of fair standing in their profession, should thus be sacrificed to the weakness, and vanity, and fidgetiness, and gossipping propensities of Dr. Hugh Smith?

After all, when we consider the origin of this document, we feel humiliated at the attention which we have been compelled to bestow upon it. What is it? It does not even pretend to be the natural expression of Mr. Carey's views. It grew out of reports and rumors which were brought to Dr. Smith (See page 6th of the "Statement") just on the eve of his confinement; and which were the subject of his investigation—at a time of all others the least propitious for a candid judgment—just as he was recovering from a fit of illness. "Being still feeble from my [his] illness, and fearful of a relapse," Mr. Carey is summoned to his presence and interrogated as to whether he had ever said so and so? One thing imputed to him (and that, by the by, decisive of the whole matter in issue, see the letter annexed;) Mr. Carey assures the doctor that it is morally impossible he could ever have said; the others he can conceive he *might* have said, because, in such and such a sense, the words might be true. The good doctor expresses his grief and astonishment, and, as soon as Mr. Carey's back is turned, proceeds to minute down the naked and offensive statements, without regard to the explanations, *because* (see page 27 of the Statement) *to his apprehension* "they amounted virtually to nothing." Thus the tattle of some evesdropper, after being filtered through the brain of a (for the time we mean) queasy hypochondriac, (no disparagement to Dr. Smith, for *men*, as every physician will tell us, are always nervous and irritable, and apt to be "startled" and "astounded" in illness,) is carried by Dr. Smith—*studio celerabat anili*—to his "old and long-tried friend, Dr. Anthon;"—the very last man that Mr. Carey would have chosen for his judge, and not above the suspicion, (though we do not suspect him,) of a slight hankering for "the pound of flesh,"—and thereupon is first, by the united ingenuity of the two doctors, converted into a screw for Mr. Carey's examination, and afterwards, by their united honor, is given to the public—and by the public as credulously received as it was treacherously given—as Mr. Carey's confession of Faith!

In the name of sense, of honor, and of Christianity itself, we ask from the public JUSTICE for Mr. Carey!

For the Churchman.

NEW YORK, July 30th, 1843.

Reverend Sir,—Several remarks have been made to me on the subject of my last week's letter, which have tended to show me that I did not speak as fully as I should have done, on the manner and matter of my private examination by Dr. Smith. I therefore address you again, (with extreme unwillingness,) because, although as far as I am personally concerned, I would avoid even the appearance of contradicting one, to whom I have been long and kindly attached; yet, where the honor of our Church is concerned, and the orthodoxy of many chief divines among us is perilled on so small a stake, as defending an unknown young man, I have thought that it would be cowardly in me to shrink from any part which I might properly take, in clearing up the difficulties and strange misapprehensions which attend upon my case.

I again repeat, that no doubt Dr. Smith has acted entirely conscientiously in the course which he has taken, but he has throughout viewed the subject only on one side. It is but natural that a person viewing it from exactly the opposite side should reach a very different conclusion. To explain what I mean; many persons think that they should stand as far aloof from the Church of Rome as they honestly can; they therefore will naturally start back at strong words of approximation, and pay little regard to explanations of these strong words. Others, again, think that they should go as near that Church as they honestly can: their *objections*, therefore, and *protests against her*, should have great weight in estimating their position. *Concessions of agreement with the Church of Rome,* in other words, *would be of particular importance in ascertaining the theological position of the former; concessions of disagreement are of equal value in ascertaining that of the latter.*

Viewing the subject in this light, I think that my answer to the Doctor's question, relative to the one declaration to which alone, as he says, I excepted, ought not to have been omitted. He had heard the remark attributed to me, that in case of a contest between Protestantism and Catholicism, it was our plain duty to join the side of the Church of Rome. The answer was in substance as it is given on the 7th page: "that the expression was so foreign to my usual mode and habits of expression, as to render it most improbable that I could have used it." I added further, at our second meeting, that the idea, of which this was so distorted an account, occurred in an essay *in which I spoke of a reformation in the Roman Church as necessary, before any reunion, and that besides written two years ago,* and I surely was not accountable now, for all that I wrote then.

It may seem strange to some, (perhaps to many who are not acquainted with the circumstances,) that I could assent to the Document as it appears on pp. 9 and 10, if, as I have maintained, it does not fairly represent my views. Let me say then again, that it does not fairly represent my views, because it is without my explanations and modifications, and moreover because (what some will be surprised to hear) *it is not my own language, either as regards the body of the document, or the corrections printed in Italics.* The Doctor wrote it all in his own words: in but one of the corrections did I suggest the words, (that under the fourth point.) I only assented to them in the sense in which I explained them to him. My reason for assenting to the naked words was just this: *Doctor Smith assured me of his earnest wish to view them as favorably as possible, that he had drawn them up for his own satisfaction, and that in case he could not conscientiously give me my papers, he would interpose no barrier to my getting them elsewhere.* Now I knew that the mere words which might sound harsh to one who looked at them without explanation, could not do so to him, as I had given him a labored explanation of four or five hours length; he could not therefore misunderstand them, and I never for an instant supposed that my views would be taught to others, to my injury, from so crude a text as the Doctor's document.

I am stating no imaginary difficulty; for I found a few days afterwards, when the paper had been extensively circulated, that it had invariably produced the impression on the minds of its readers, which I had labored to remove from Doctor Smith's, when he mentioned to me the statements on which he had based his document. In that way I suffered serious injury, before I had dreamt of what was happening. When, however, any one came to me, and mentioning the words of the 'Document,' was candid enough to hear me in reply, by stating the explanations which I had made to Dr. Smith, I always succeeded in softening the impression, which the minute had made on his mind.

With regard to the corrections in italics, let me briefly illustrate what I mean.

1. I consider the words which the Doctor has inserted in the second copy of his 'document,' (to which I assented,) under the first point, *when properly understood*, to mean that I am quite contented and at home in our Church, and have no intention at all of leaving it.

3. Under the third, the italics were intended by me, not to teach Transubstantiation, but, as must be evident on their very face, to express an opinion, that perhaps the Church of Rome is not bound to that doctrine as it is popularly understood, but that she can *with honesty*, (as her doctors sometimes do, *in fact*,) teach the simple, unexplained doctrine of the Real Presence, as our Church holds it.

4. My alteration in the fourth point, (*which is the only one in my own words,*) was expressly intended by me to disavow the Romish doctrine of Purgatory.

6. The word '*entirely*' in the 6th point was introduced by the Doctor with the view of expressing my reiterated assurance to him, that the denial of the cup to the Laity is, to my mind, a loss of grace and privilege to them, and a severe act of discipline, which I cannot justify, but that nevertheless I would not affirm that it destroyed *entirely* the efficacy of the sacrament to the worthy lay communicant.

7. The words in italics under the seventh point, were designed to convey in general, this idea, that the Reformation, so far as it was a Reformation, was of course justifiable; but that many of the Secular Ecclesiastical steps (the sacrilege and simony, I mean of King Henry's court) were so objectionable, that looking on the whole as an historical fact, not a question of doctrine, I could not defend it.

8. I understood the eighth point to speak merely of the language of the homilies, which was all that I ever defended.

9. The italics under the 9th point is Doctor Smith's addition, when I strongly objected to the imputation "of mental reservations, and private exceptions," and said that I meant nothing but what Bishop White has pointed out as the law of our Church in the case of subscription.

The latter part of the first point, the second, and the fifth, are the same in both documents; and I explained them at length to Dr. Smith, in precisely the same manner that I did at my examination before the committee: viz., to mean agreement in things necessary for salvation.

My object in general, both in entertaining the opinions covered by these words, and in defending them, was and is, *not to make myself out to be a Romanist, but, following the best English writers, to express my belief that the Romish Church is, or may be, still Catholic, notwithstanding its many grievous abuses and corruptions.* Am I greatly wrong in desiring to be as charitable as possible to so large and venerable a portion of Christ's Church?

I am still grateful to Doctor Smith for all his past kindness to me, and have none but the most respectful feelings towards him in return; but I know that unwittingly he has injured me seriously by publishing a crude minute of a private conference, to which I only assented on the supposal of the explanations to which he was privy, and which I considered it needless to express, as I could not have imagined that he would make use of such a paper, in order to explain my views to other persons.

Yours, respectfully,
ARTHUR CAREY.

IS THIS JUSTICE?

The New York American, of last Saturday, in a notice of Mr. Haight's pamphlet, remarks:

"This account, taken in connection with that of to-day's Churchman, whose editor, speaking in the first person, presents his account, also, of the said examination, establishes, beyond doubt, that these two gentlemen look upon portions of the narrative of Messrs. Anthon and Smith as unfounded in fact, uncharitable in spirit, and unfair in inference. They make, indeed, a direct issue both of truth and courtesy with those gentlemen—and leave the public to the conclusion that, so far as opinions have been formed, and judgments or censures pronounced, on the strength of that pamphlet, they have been so formed and so pronounced hastily, and on partial and erroneous information."

Is this justice?

The editor expresses no regret at having previously formed a conclusion upon an *exparte* statement; no regret at having published that conclusion after the statement on which it was founded had been *solemnly declared* by six presbyters of his Church to be unworthy of credit; no regret at having impeached the integrity of the bishop of this diocese and his associate presbyters by moving the question "whether the Church and Churchmen, clerical and lay, are silently to look on, while the faith and doctrines they profess and reverence are undermined?" no regret at the proposal which he has virtually made, to appeal to the General Convention to frame new Articles of Religion, and to pass its censure on the bishop of this diocese, for an abuse of his authority. He gives no abridgment, no particulars from either of the counter-statements—one of which his own remarks, (since from him better things were expected,) had done more than those of any or all other prints to wring from the reluctant pen of its writer—to counteract the false and injurious impression which his previous summary of the "Statement" had produced on the minds of his readers. He sees by the counter-statements that our Articles of Religion have been in no particular contradicted or violated, and that consequently the pamphlet of Drs. Smith and Anthon is the mere appeal of two professional men to the public on a subject purely professional, involving the most delicate and sacred topics which belong to their profession, and he has no opinion to express on conduct which in two members of any secular profession he would have pronounced disreputable. With two counter-statements before him, he cannot find it in his heart, even on the supposition of their truth, to offer an opinion, or express a feeling in regard to the parties whom *he* had injured by his notice of the original "Statement." He has no reparation to offer to his bishop, whose character *he* has wounded by the virtual imputation to him of a design—the most flagrant and execrable with which a bishop can be charged—*to undermine the faith and doctrines of his Church;* he has no amends to make to the clergymen whose social standing and parochial usefulness and professional honor *he* has helped to impair, in words which still remain on his file not only unretracted, but unqualified by explanation, unsoftened by an expression of regret; and last, though not least, he has no sympathy to express for a young man of refined intelligence, and of the purest and most sensitive character, the pride of his friends, and the idol of his family, whose prospects in life have been already injured, and were like to be irreparably ruined by wicked and unfounded prejudices, which *he* has helped to strengthen and diffuse. All these considerations the New York American can dismiss with such a paragraph as the above, in connection with a cool animadversion on that *theological bitterness* which (if it has been shown) *he* has helped to provoke.

Again we ask, Is this justice?

Yes, it is more than justice, it is generosity itself compared with the outpourings of some other secular prints which have embarked in the late unholy crusade. But it is justice compared with that standard which the New York American is wont to observe? Is it such justice as the editor of that journal owes, we say not to his Church, but to himself and his associates in life? Is it such justice as might be reasonably expected of one who has passed through the severest ordeal of life—the debasing conflicts of political parties—with an untarnished reputation for integrity and truth? On such other prints of this city as are still running their congenial race of foulness and falsehood, we have not a word of expostulation to waste; but from the New York American we have been accustomed to expect, if not always sound theological sentiments, at least honor, magnanimity, and justice. In the present instance, we are pained to say, that we have been *thus far* disappointed.

It may be, however, that we are ourselves in some measure to blame for so meagre an act of justice on the part of one who is used to bestow it without grudging and without stint. It was unjust in us seemingly to make the New York American a party to those whom we charged with "effrontery," and "ignorant declamation," and as far as relates to the latter expression utterly unintended; and if these words on our part have chilled his sympathies with the injured, we beseech him to consider them (so far as they may be supposed to relate to himself,) as withdrawn and cancelled, and to accept our desire to have them withdrawn as an apology for the use of them; and if this be not satisfactory, let him at least visit their merited penalty on *our* head, and not on Mr. Carey, not on our clerical brethren, not on our bishop, not on our Church—all of whom have yet to receive justice from his hands.

P. S. Since the above was in type, we have read the leading editorial of the American of Wednesday last. The first part of it we consider admirable for its soundness, ability, and temper; the latter part of it contains suggestions which, we doubt not, were well meant, but which, we as little doubt, that their author would be the first to discard if he would be at the pains to acquaint himself, in all its bearings, with the subject to which they relate. Take the article, however, as a whole, and we cordially thank him for it.

☞ The rapid increase of subscribers, most of whom wish to commence with the 1st ult., compels us to request any of our patrons having the Churchman of the 8th and 15th of July, which they do not file, to return them to this office through the post-office, or otherwise.

A notice of Dr. Jarvis's "Discourses on Prophecy," will appear in our next.

We have only a line to commend to our readers Dr. Potter's excellent and seasonable sermon on the Stability of the Church, which may be had of Mr. J. A. Sparks, 109 Nassau street.

CLERICAL CHANGES.

The Rev. Benjamin C. C. Parker, having removed into this diocese from that of Massachusetts, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and is engaged as a missionary for seamen in this city.

Rev. N. P. Knapp, having resigned the charge of Christ Church, Tuscaloosa, has engaged to officiate in Christ Church, Mobile, (in the place of Rev. S. S. Lewis, minister of the parish, who is travelling for the benefit of his health,) until the 15th of November next.

TO CORRESPONDENTS.

We are obliged by the letter of Mr. James Smith, which, however, is too late for this week.

"W. H. L." in our next.

Worthy of Record.—The Rev. Dr. Mead, rector of St. Paul's Church, Norwalk, Conn., in his parochial report to the late Convention, records with gratitude to God the interesting fact, "that the late Goold Hoyt, Esq., of New York, has given proof of his warm regard for the parish of his ancestors, by bequeathing to it five thousand dollars."—*Gospel Messenger.*

MARRIED,

On Wednesday, July 26th, at St. Luke's Church, by Rev. Mr. Forbes, the Rev. Edwin A. Nichols, to Eliza A. J., third daughter of J. B. Wood, Esq., all of this city.

In Philadelphia, on the morning of the 1st inst., in St. Stephen's Church, by the Rev. Dr. Ducachet, Rev. Samuel R. Meade, to Miss Eliza A. Maxwell, daughter of John Maxwell, Esq., all of that city.

On the 27th ultimo, at St. Paul's Church, Eastchester, by the rector, the Rev. Robert Bolton, William H. Harison, of New York, to Mary, daughter of A. Hammond, late of Throg's Neck, Westchester county, deceased.

DIED,

In Brooklyn, on Sunday morning last, Mr. Robert J. Bartow, in the 73d year of his age.

The Church militant has lost a good and faithful soldier by the death of this venerable man. For many years has he fought manfully under the banner of the Crucified, and now he rests from his labors. As a parishioner for a long period of St. George's Church, as one of the wardens for several years of All Saints' Church, and for the last two years, as a faithful parishioner of Calvary Church, Brooklyn, he was well known in the Church for his consistent piety, and his humble yet active zeal, and *beloved* as well as known. He has left a bright example to his numerous friends; and to his bereaved family that most blessed of all consolations—the remembrance of his unfeigned faith, his heavenly charity, and his steady obedience to the law of Christ. "Blessed are the dead who die in the Lord."

CALENDAR.

AUGUST.

6. Eighth Sunday after Trinity.
13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Eleventh Sunday after Trinity.

SEPTEMBER.

3. Twelfth Sunday after Trinity.
10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. } Ember Days.
23. }
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eighth Sunday after Trinity, August 6, Catskill. Tuesday, 8, Redhook, *Dutchess County.*

Tenth Sunday after Trinity, August 20, Norfolk, *St. Lawrence County.* Saturday, 26, Clermont, *Columbia County.*

Eleventh Sunday after Trinity, August 27, Ulster, *Ulster County.* Tuesday, 29, Hyde Park, *Dutchess County.* 30, Esopus, *Ulster County.* 31, St. Paul's Church, Poughkeepsie, *Dutchess County.* September 1, Wappinger's Creek. 2, Marlborough, *Ulster County.*

Twelfth Sunday after Trinity, September 3, A. M. Fishkill Landing, *Dutchess County.* 4 P. M., Newburgh, *Orange County.* Tuesday, 5, Monticello, *Sullivan County.* Thursday, 7, Walden, *Orange County,* Ordination A. M., Confirmation P. M. 8, Goshen.

Thirteenth Sunday after Trinity, September 10, Fishkill, *Dutchess County.* 12, Paterson, *Putnam County,* Ordination A. M., Confirmation P. M. Thursday, 14, Milesquare, *Westchester County,* Consecration A. M., Confirmation P. M. 15, Pelham, Consecration A. M., Confirmation P. M.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county.*

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Seventeenth Sunday after Trinity, October 8, A. M. Yonkers, *Westchester County.* 3 P. M. Tuckahoe. 9, Greenburgh. 10, Tarrytown. 11, Sing Sing. Friday, 13, Peekskill.

Eighteenth Sunday after Trinity, October 15, A. M. Phillipstown, *Putnam County;* 3 P. M. Cold Spring.

Where ordinations or Institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period

NOTICE.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The Committee of Superintendence of this Church hereby give notice that, in consequence of delay in the alterations and painting, the church will not be reopened until the second Sunday in August, the 13th inst.
New York, August 5, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Board of Managers will meet at the Church Depository, No. 20 John street, on Tuesday afternoon, the 8th inst., at 5 o'clock. WM. H. BELL, Sec.

PROT. EPISCOPAL TRACT SOCIETY.

The Board of Trustees will meet at the Church Depository, No. 20 John street, on Tuesday afternoon, the 8th inst, at 5½ o'clock.
PIERRE E. F. MCDONALD, Sec.
New York, August 5, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.
C. H. WILLIAMSON,
August 5, 1843. 35 Murray street.

WESTERN NEW YORK.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Western New York, will meet in St. Peter's Church, Auburn, on Wednesday, the 16th day of August next, at 10 o'clock, A. M.
By order of the Bishop,
July 29, 1843. P. A. PROAL, Secretary.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.
139 Broadway, August 5, 1843.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock. Sermons by the Rev. Adolph Frost.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.
New York, August 5, 1843.

ACKNOWLEDGMENTS.

☞ The undersigned takes this mode of expressing his grateful acknowledgments to the kind but unknown friend who has sent to him Fifty Dollars for the benefit of Zion Church, Little Neck, Long Island.
HENRY M. BEARE.
Bay Side, L. I., 25th July, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer since his report of the 19th inst., has received the following contributions, viz:

From Theodore Keese, Esq, Cooperstown, $10. Zion ch, Greenburgh, $13 44, and Christ ch, Tarrytown, Rev Dr Creighton, rector, collections, $17 41. Grace ch, Jamaica, L I, Rev W L Johnson, rector, collection, $15 14. Trinity ch, Lansingburgh, Rev A T Twing, rector, contribution, $20. Bethesda ch, Saratoga Springs, Rev W F Walker, rector, collection, $16 85. Total amount, $92 84.
C. N. S. ROWLAND, Treasurer,
July 26, 1843. 55 Water street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From Christ ch, Hudson, Rev P T Babbit, rector, $5. Rev Thomas S Judd, for books sold, $3 80. Offerings of Christ ch, Poughkeepsie, Rev John Reed, D D, $13. Offerings of St Philip's ch, Phillipstown, Rev Ebenezer Williams, $1 75. From Geo M Marsh, Esq, Portsmouth, $10. From Zion ch, Wappinger's Creek, Rev G B Andrews, $5. Total amount, $38 55.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, August 3, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sum:—

Collection in St Paul's chapel, Rev Dr Berrian, rector, $57 50. Edmund M Young, annual, $1. From Hudson, donation, $1. For sale of Tracts, by a clergyman, $2 31. From Zion ch, Wappinger's Creek, Rev G B Andrews, $2. St Mark's ch, Williamsburgh, Rev S M Haskins, $1 12. Miss Maria Mansfield, annual, $1. Total amount, $65 93.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, August 3, 1843.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 12th of July, has received the following contributions:

Through C C Trowbridge, R A in Detroit, Mich, monthly collection in St Paul's ch, Detroit, for July, $25 86; St Paul's ch, Flint, Mich, $3; monthly coll Christ ch, Hartford, Ct, per Rev Geo Burgess, $56 70; for Domestic missions, from "the sisters," $2; offerings of Trinity ch, Columbia, S C, to July 1st, per Rev Peter J Shand, $101 25; family box, $5. Total, $193 81.
THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
July 26, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 12th inst., (say for two weeks:)

From Female Missionary Society of Christ Church, Savannah, Ga, half, $45; through W P Hunter, Esq, R A, from St Mark's ch, Warren, R I, weekly offerings, $10; from Sunday school of do, $30, for the education of Geo W Hathaway and Julia Ann Brown, at Cape Palmas, W Africa; from Christ ch, Savannah, Ga, to redeem pledge to Rev Dr Vaughan, for Africa, $10; collection at Sunday school of do, for Africa, $1 60; from Christ ch, Hartford, Ct, per Rev Geo Burgess, monthly collection, $55 39; Trinity ch, Columbia, S C, per Rev P J Shand, rector, offerings for general purposes, $60 75; for Greek missions, $5—$65 75; by the Rev Lot Jones, $100; from a communicant of Christ ch, Gardiner, Maine, per Rev Dr Vaughan, the avails of trinkets and small articles of knitting, $20; Trinity ch, Fairfax, Vt, per Rev S B Bostwick, half, $2 50. Total, $340 24.
F. S. WINSTON,
New York, July 26, 1843. Acting Treasurer.

JUST PUBLISHED,
REV. DR. PUSEY'S SERMON ON THE EUCHARIST,
WITH AN AMERICAN APPENDIX,
COMPILED from the Confessions of Faith and other Standards of the Presbyterian and Dutch Reformed Churches, and the writings of Calvin, Melancthon, and Luther. JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
August 5.

THE STABILITY OF THE CHURCH:
As seen in her History, and in her Principles.
A SERMON preached in St. Peter's Church, Albany, on Sunday, the 23d of July, being the Sixth Sunday after Trinity. By the Rev. Horatio Potter, D. D., Rector of said Church. For sale by
JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
August 5.

NEW WORK ON THE CHURCH.
D. APPLETON & CO., New York,
WILL shortly publish, *THE DOUBLE WITNESS OF THE CHURCH;* by the Rev. W. Ingraham Kipp, author of "Lenten Fast;" in one elegant volume, 16mo., of 350 pages.
Contents.—I. Introductory. Necessity for knowing the reasons why we are Churchmen. II. Episcopacy proved from Scripture. III. Episcopacy proved from History. IV. Antiquity and Authority for forms of Prayer. V. History of our Liturgy. VI. The Church's View of Baptism. VII. The Moral Training of the Church. VIII. Popular Objections to the Church. IX. The Church in all ages the Keeper of the Truth. X. Conclusion. The Catholic Churchman.
August 5—2tis

SHORTLY WILL BE PUBLISHED, BY
D. APPLETON & CO.,
TALES OF THE VILLAGE. by the Rev. Francis E. Paget, A. M., Chaplain to the Bishop of Oxford, in three very neat volumes, 12mo.
This work is written in a very elegant and fascinating style. The author happily illustrates the workings of Church Principles as opposed to Romanism and Dissent. In one of the volumes the difference of character between the Churchman and Infidel is beautifully portrayed. August 5—2tis

TO CLERGYMEN, STUDENTS, &c.
D. APPLETON & CO. have in press, *THE UNITY OF THE CHURCH.* By Henry Edward Manning, A. M., Archdeacon of Chichester.
This work is acknowledged by the highest authority in England and this country, to be the most able treatise on the subject. The London copy costs three dollars—the American will be handsomely printed for one dollar.
August 5—2tis

GENEVA COLLEGE.
CANDIDATES for admission to the next Freshman Class will present themselves for examination on Monday and Tuesday before Commencement, or on Wednesday, September 13th, the day before the beginning of the fall term. BENJ. HALE, Pres't.
Geneva College, August 1, 1843. 6t.

J. A. SPARKS, 109 Nassau street, has on hand a few copies of the Rev. Mr. Haight's Sermons, preached in 1841, on the Holy Scriptures, and the Unity of the Church. Price 12½ cents. August 5.

A LADY of experience in teaching, who can speak the French Language, and furnish satisfactory testimony of her character and abilities as an instructress in the ordinary English branches, may hear of an eligible situation, by applying to the Rev. Dr. Lyell, 77 Anthony-street. July 22.

JUST PUBLISHED,
REV. DR. JARVIS'S SERMONS.
TWO Sermons, by the Rev. Dr. Jarvis:—The first on Prophecy in general, the second in reference to the Doctrine of the Second Advent.
In pursuing this subject, Dr. Jarvis has been led to compile several original chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of scriptural chronology, the publication of which will form a valuable contribution to ecclesiastical literature.
J. A. SPARKS,
Churchman Bookstore, 109 Nassau-street.
July 15.

OBSERVATIONS ON THE CHURCH; Its Nature, Organization, and Ministry. By Rev. George W. Nichols, M. A. Just published, and may be found at Church Depository, No. 20 John street.
July 29. 4t

JUST PUBLISHED,
DR. PUSEY'S SERMON,
ON GOOD PAPER AND LARGE TYPE.
"The Holy Eucharist a Comfort to the Penitent."
A SERMON preached before the University in the Cathedral Church of Christ, in Oxford, on the Fourth Sunday after Easter.
By the Rev. E. B. Pusey, D. D.—Price 12 1-2 cents.
BY D. APPLETON & CO.,
July 29. 200 *Broadway,*

PRIVATE TUITION.
A PRESBYTER of the Church in the United States, and M. A. of Columbia College, N. Y., havin just returned from Europe, is desirous of a few pupils, either Young Gentlemen or Ladies, to instruct in the Classics or English Literature, either at his own house or at the residences of his pupils.
Address No. 50 Franklin-street.
REFERENCES.
Right Rev. Bishop Benjamin T. Onderdonk.
" " " Whittingham.
" " " Eastburn.
Rev. Dr. Berrian. Prof. Chas. Anthon, LL. D.
" " Taylor. Dr. John Stearns.
" " Anthon. Curtis Bolton, Esq.
" " Smith. Louis Loutrel, Esq.
" " M'Vickar. Thomas C. Butler, Esq.
" " Turner. George T. Strong, Esq.
" " Wilson.
" J. M. Forbes.
" B. I. Haight. July 8—2m

ORANGE COUNTY INSTITUTION.
THE REV. SAMUEL PHINNEY'S Select School, near the village of Newburgh, has been in successful operation for more than 13 years; its situation is retired, and one of the most healthful and beautiful in the United States, and but four hours sail from the city of New York. The pupils form a society by themselves, and are not allowed to leave the premises (which are large and extensive) without permission from the Principal. The number is limited to twenty-five, who all lodge under the same roof with himself; are uniformly treated with parental kindness; and the strictest attention is paid to their manners and morals. All branches requisite to give the scholar a complete English and Classical education are taught in the most thorough manner.
The Terms—For tuition, board, washing and fuel are $200 per annum, payable quarterly.
The French and Spanish Languages are taught, if required, for which no extra charge is made.
The scholars furnish their own beds, bedding and towels.
There are two vacations of three weeks each, in the course of the year, one commencing in October and ending on the first Monday in November, the other commencing in April and ending on the first Monday in May.
SAMUEL PHINNEY, Principal.
Newburgh, June, 1843.
REFERENCES.
Rt. Rev. B. T. Onderdonk, D. D., Franklin street; Messrs. Brown, Brothers & Co., Hanover street; William B. Crosby, Esq., Rutgers Place; Wm. R. Thompson, Esq., No. 88 John street, New York.
Rev. E. Nott, D. D, President of Union College, Schenectady.
Rev. John Brown, D. D., Newburgh.
James Hunter, Esq., Woodstock, near Philadelphia.
Messrs. Browns & Bowen, Philadelphia.
Messrs. Alexander Brown & Sons, Baltimore.
Next term commences July 24th, 1843.
July 15. 4t$

TEACHER WANTED.
AN election for Principal of the All Saints' Academy, (in All Saints' Parish, Waccamaw, South Carolina,) will be made in December, the close of the present term, when the resignation of C. W. Crouch, Esq., agreeably to notice, will take effect. The Academy will re-open on Monday, January 8, 1844.
Salary $1200 per annum, in semi-annual payments. The boarders in the Institution pay the Principal $12 per month for board.
For further information, address the Trustees at Georgetown, South Carolina, or the Rev. Alexander Glennie, rector of All Saints' Parish, who has a superintendence of the School.
R. F. W. ALLSTON,
T. PINCKNEY ALSTON,
JOHN D. MAGILL,
July 15—tN1. *Trustees.*

SEXTON.
WANTED by a respectable man, a situation as Sexton, or as Superintendant of any Burial Ground or Cemetery. The highest testimonials as to character and abilities will be submitted, from the most eminent clergymen, and other gentlemen of great respectability.
A letter addressed to A. B., care of Mr. James P. Burr, 90 Walker-street, will be immediately attended to. July 15—3t$

A STUDENT of the General Theological Seminary having some experience in teaching, would be glad to employ his vacation (of three months) in giving instruction in a school or family.
For particulars apply, if by letter post paid, to the Editor of the Churchman. July 8.

PUBLISHED THIS DAY,
A LETTER TO A PARISHIONER, relative to the recent Ordination of MR. ARTHUR CAREY. By the Rev. Benjamin I. Haight, A. M., Rector of All Saints' Church, New York.
J. A. SPARKS,
July 27. Churchman's Bookstore, 109 Nassau st.

BEAVEN'S HELP TO CATECHISING.
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION is about to republish, under the joint revision of the AUTHOR and its EXECUTIVE COMMITTEE—A Help to Catechising. By the Rev. James Beaven, D. D. This little work will be found an exceeding valuable auxiliary in the matter of parental and Sunday school instruction. The copy used will be the *Second* London Edition, containing important additions to the first. The type adopted will be clear and the form substantial.
Church Depository, 20 John street,
New York, June 28, 1843.
July 1—tf

THE WORK OF CHRIST'S LIVING BODY.

A Sermon preached before the Convention of the Protestant Episcopal Church, in the Diocese of Maryland, May 31st, 1843. By J. P. K. HENSHAW, D. D., rector of St. Peter's Church, Baltimore, and bishop elect of the Diocese of Rhode Island.

EPHESIANS IV. 15, 16.

"But speaking the truth in love may grow up into Him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The circumstances in which I stand before you now, my beloved brethren of this Convention, are, to me, peculiarly interesting and solemn. It is probably the last occasion on which I shall be permitted to meet with you as a member of this ecclesiastical council; and, in addressing you at the request of him who is over us in the Lord, I could wish, not only to speak something worthy of being heard, but, if it please God so to enable me, to utter *weighty truths* which may produce a permanent impression, and be reviewed with pleasure when we shall meet again, in the great day of the Church's triumph and admission to the joy of her Lord. What themes can be more appropriate to our present circumstances than those presented in the text relating to Christ and his Church?

We live in an eventful age. Some of us can remember how our childish ears tingled at the tales of horror connected with that outbreak of hell, the French Revolution, and how our own country trembled under the convulsive throes of that fearful earthquake. We have witnessed the waxing and waning of many political parties in this free republic; and watched the conflicts, bloody and savage, attendant upon the revolutions and civil wars so rapidly following each other in the southern section of this continent. We have gazed upon the momentous changes in states and kingdoms produced by the whirlwind course of the mightiest war-genius the world ever saw—who, having ascended to the zenith of power as in a chariot of fire,—sunk more rapidly than he had risen, till he whom the world was hardly large enough to contain, died in captivity and weakness upon a lonely rock of the ocean. We have gazed with wonder upon the developments of science and the progress of the arts, annihilating as it were, time and space, by facilities of intercourse, and making almost every thing subservient to the interest and comfort of man. We have witnessed the rise and progress of benevolent associations, for the instruction of the ignorant, and the reformation of the vicious, for the circulation of the Scriptures and tracts, and the sending forth of missionaries of the cross, whose influence has been felt not only throughout Christendom, but amidst the teeming millions of idolatrous Asia, and the savage tribes of more degraded Africa. But none of the wondrous events of the age, to which we have adverted, are invested with so deep an interest in the mind of the Christian observer, as that extraordinary movement in the religious world in which we are not only spectators but actors.

We behold in the moral world something like the spectacle which was exhibited in the natural, when in the morning of creation the Spirit moved upon the face of the waters. There is something like the breaking up of the fountains of the great deep. Life and movement are discovered amidst decrepit and decaying forms of superstition. Heresy and schism are well nigh self destroyed by the strife which they have originated. The spirit of inquiry is abroad moving over the face of chaos. A contest is going on, not only between liberty and absolute power, in the political,—but also between the wildest license and fixed authority, in the theological world. There is a conflict for the ascendancy between human reason and divine inspiration as guides in matters of religion. In this state of excitement, when men are tossed upon agitated waters and longing for a sure resting place; when, abandoning exploded theories, they are searching for old and stable principles, there is danger of falling into one or the other of two fatal extremes. Some, in attemping to escape from a cold, naked, rationalistic and comfortless scheme, are liable to be driven under the iron yoke of the follower of the Fisherman who sitteth on the seven hills and weareth the triple crown. While others, from dread of a fixed and showy formality, are in danger of falling back from the middle and safe ground upon a system which is not only formless but unstable, jejune, bleak, barren and spiritless. But if the bark of truth be wrecked, of what importance is it whether it be upon the quicksand or the rock-bound shore? Her only place of safety is the midway channel, where, der the guidance of the Heavenly Pilot, she pursues her course to the haven of security and rest.

In a time of such interest and peril, every member of the Church should desire to know his proper position and duty; and with a hope of aiding you in this matter, I have selected the words of the text, "But speaking the truth in love may grow up into Him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

If I have properly analyzed the text, the important lessons it conveys may be brought out and enforced by a discussion of these three points which we deduce from it. 1. *The nature of the Christian Church as a body.* 2. *The union and communion, between its ministers and members and their divine Head.* 3. *The means to be employed for its extension and growth.*

1. *The nature of the Christian Church as a body.* The word Church, used in various senses in the Holy Scriptures, has a far greater variety of meanings attached to it in theological writings and the ordinary language of the religious world. With the different interpretations of which the word is susceptible in the popular usage of modern times, we have no concern on the present occasion. We know that it is often used in Holy Scripture without reference to the assemblies of Christian worshippers that met in particular houses, or that belonged to separate cities and countries:—as the Churches of Jerusalem, Antioch, Rome, or Ephesus, but including the whole body of faithful people, whatever might be the place of their abode. Thus, when it is said, "the Lord added to *the Church* daily of such as should be saved," "Christ loved *the Church*, and gave himself for it," "*the Church* of the living God which is the pillar and ground of the truth:" these passages and others which might be quoted, do not remind us of any particular community of believers residing in one city or country, but of that great aggregate society of followers of Christ wherever they may dwell, who, receiving the faith, have been baptized into the name of Jesus, and walk in "the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

No one would ever draw from the inspired pages the modern notion of the Church as composed of various self-originated societies, with conflicting creeds, diverse government and discipline, with changeful worship and ordinances, adapted to the taste or humor of their capricious founders. No. The Church presented in the Bible is like Jerusalem, "a city which is at *unity* in itself." There is "one Lord, one faith, one baptism, one God and Father of all," even the eternal and glorious Trinity, who as Father is "over all," as Son "through all," and as Spirit "in all."

The Church, is not only a society having common interests, a city with a general charter, a kingdom having one Sovereign. These comparisons do not sufficiently illustrate its unity:—but it is *one body*, under the direction of one Head, animated by one vital spirit. "We, being many, are one body in Christ, and every one members one of another." "We are members of his body, of his flesh and of his bones." "By one Spirit we are all baptized into one body." These passages of Scripture relate to the "blessed company of all faithful people;" that which is called in the Apostles' Creed "the Holy Catholic Church." To this universal Church the inspired writers refer when they speak of the body of Christ. For as in the human body there are many members; so is it in this spiritual body. The Christian communities planted by Apostles and Apostolic men in the early ages in different and distant countries, and the Churches existing in modern times, holding the one faith, the one baptism, the one communion, whether in Europe, Asia, or America, are but different members of the same great body. And all faithful individuals belonging to these different branches, are not only members of the body, but also enjoy spiritual union with its living Head.

A question of deep interest and much agitated in our day is, whether the ministry which Christ instituted, is a part of His Church, and essential to its *being*—or only something superadded to it, as important to its *perfection?* The decision of this question, as it appears to me, should be governed entirely by the *facts* connected with the institution and early history of the Church of Christ. If the Church was originally established, and existed for any length of time, without a ministry, then it may do so now—and a ministry of divine appointment is no essential part of its constitution. If, however, a ministry was instituted from the beginning, and through its instrumentality the Church was planted and propagated, and believers added to the Lord, then the ministry must be essential to the being of a Church, since without it there could be no admission to membership in the body of Christ. Now what is the historical fact? Our Lord Jesus Christ called the twelve Apostles not only to be attendants upon its ministry, but to be the founders and propagators of His Church. None could be admitted to the Church but by holy baptism, and there was no Christian baptism until our Lord commissioned the Apostles, saying, "Go ye into all the world and preach the Gospel to every creature; Go, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." They were the holy seed, from whence has sprung the harvest of the universal Church. They preached the word, sinners were converted, the converts and their households were added to the Church by baptism—and thus by ministerial intervention has the Church been propagated from that day to the present. How can the flock be protected and fed without pastors? How can the edifice rise without builders? How can the Church continue to exist, whether in a perfect or defective state, without that order of men which is essential to its extension and growth? On this point St. Paul speaks in no equivocal language when he says—"God hath *set in the Church*—first, Apostles; secondarily, Prophets; and thirdly, teachers;—(1 Cor. xii. 28;) or in this chapter, when he says, "*He*" (*Christ*,) "gave some Apostles; and some Prophets, and some Evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ."

In the divinely instituted ministry we behold the representatives of Christ acting in His name, and by delegated authority from Him; their official acts are sanctioned by his confirmation, and rendered, by his blessing, instrumental in the salvation of souls and the edifying of His Church. But while we firmly adhere to this principle, as essential to a right appreciation of the sacerdotal office, we must no less firmly resist the impious pretensions of that proud prelate, who, in utter contempt of the equality which Christ established in the Apostolic college, tramples upon the heaven-derived rights of his brethren—"and sitting in the temple of God, showing himself as if he were God," assumes the honor of Christ's vicegerent upon earth, and demands homage as visible head of the Church Catholic. Against these arrogant pretensions—under which so many abominable superstitions and heresies find shelter—we should never cease to protest with the fearless honesty and boldness becoming Christian men, jealous of the honor of "Him who is *Head* over all things to the Church—which is His Body. HIM alone we acknowledge and adore as Head of the Church. Head, not only as its *founder* and original *teacher*, but as the fountain of authority, by whose will it is controlled, as the limbs of the body are governed by the head—as its ever-present, animating guide—as the unfailing source of that gracious influence and blessing upon which it is dependent for its prosperity and vigor.

As in the human body there are various limbs and senses, all having their appropriate uses and all essential to the perfection of our physical frame, yet some more honorable in station and performing more important services than others, so is it in the Church. There are not only officers and members, but various grades of office, yet all important in their places, and essential to the perfection of the body. There may be in the human body a deaf ear, a blind eye, or a paralyzed hand,—yet presenting the appearance of life, and holding its appropriate station in the body, but not performing its proper office, because not deriving vital power from the head. So there may be officers or members in the Church who contribute not to its edification or growth, and are perfectly useless and lifeless;—because destitute of vital union with its spiritual Head. As by means of the nerves and veins and arteries, the joints and sinews and muscles, the life, which has its chief seat in the head and heart, is diffused through all the limbs of the human system, so by means of faith, and love, and prayer, through the word and sacraments, the influence of spiritual life, which originates in Christ, infuses strength and nourishment and growth into every part of his mystical body. Let none of us be content with visible membership in the Church of Christ, but strive in addition to this, to maintain living union and spiritual communion with its glorious and adorable Head. To this point we now briefly advert.

II. *The union and communion between the ministers and members of the Church and its Divine Head.* Many of us, my brethren, hold official stations in the Church of Christ. God has highly honored us in calling us to the work of the ministry. Who are we, and what our father's house, that we should be made ambassadors for Christ and stewards of the mysteries of God! But shall we be content with bearing that high commission which would even add dignity to angels—which authorizes us to treat with our fellow men upon the great concern of reconciliation with their offended Maker—and to affix those divine seals which confirm and assure the promises of his covenant of grace to repentant and believing souls? Shall we be content to be used as instruments of conveying God's grace to others, while we remain strangers to that grace ourselves? To be builders with God while we form no part of the spiritual edifice! To be outwardly appointed to office, while destitute of that inward anointing which is needful to make us wise and faithful ministers of the New Testament! The outward commission, indeed, gives validity to our official acts, as it did to those of Judas—but something more than ordination is essential to a living and efficient ministry. Wo be to the man who takes the vows of ministerial dedication, but has no reason to trust that he is inwardly moved by the Holy Ghost to take upon him the work and office of the ministry!" Wo be unto him who undertakes to guide others in the path to heaven, while not walking in that path himself! It is not enough to satisfy my conscience, that Christ's presence and blessing are promised to the ministry at large. I must enjoy his presence in my own soul, by faith, and ensure by fervent prayer his blessing upon my individual labors. Would I be instrumental, like St. Paul, in quickening others to newness of life, I must myself be partaker of the blessing, and be able to say like him, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I live in the flesh, is by the faith of the Son of God, who hath loved me and given himself for me." Or with St. John, "what our eyes have seen, and our ears have heard, and our hands have handled of the word of life, the same declare we unto you; that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." We must not only be united to Christ by the chain of Apostolical succession, thus insuring validity to our official acts—but we must also be united to Him by the bond of faith and holy communion, so that all our official acts may not only be sanctioned by his authority, but begun, continued, and ended in him, accompanied by the blessing of his grace and the power of his Holy Spirit. Thus in leading the devotions of the people—we should "pray with the spirit and with the understanding also." In preaching the word, we should preach in demonstration of the spirit and of power; and in the discharge of all our duties show that we live by the Spirit and in the Spirit. Thus united to Christ our living Head—habitually dependant on his grace, and feeling that without him we can do nothing—we shall receive out of his fulness grace to help in every time of need. We shall realize that He who dwells in and animates the Church,—as the soul does the body, dwells in our hearts by faith; that he fulfils to us the promise, Lo! I am with you always—not only by sanctioning our official acts, but by accompanying them with unction and efficacy. O brethren, let us never forget that it is only by Christ living in us and working through us, that we are made able and successful ministers of the New Testament.

2. As ministers of the Gospel should not rest content with an outward official commission unaccompanied by an inward anointing from the Holy One—nor be satisfied with the regular perfunctory discharge of sacerdotal acts without realizing the spiritual presence of the Master in their own souls, and his blessing resting upon their labors to give them efficacy,—so neither should members of the Church suppose that their ecclesiastical privileges, their sacramental union with the body of the Redeemer, will, of itself, insure all the great ends of their high calling. They must not only be baptized into the one body, but be quickened, renewed, animated by the one Spirit which pervades it. To what purpose is it that we belong to the Holy Catholic Church, if we partake not in the communion of saints? We are to be saved not in virtue of our membership in that Church which is compared to a net in which good and bad fishes are alike drawn to the shore—and to a field in which the wheat and tares are growing together for the harvest; but as spiritual members of the Church, united to its divine Head by a living faith, which works by love, purifies the heart, and overcomes the world. Christians are saved not in their aggregate and associated, but in their individual capacity, as penitent believers in the Lord Jesus Christ; for whatever be our professions and privileges, except we repent we must perish, and he that believeth not, shall be damned. We may be thankful indeed for the "washing of regeneration," but what will it avail if we have not "the renewing of the Holy Ghost?" For, "if any man be in Christ, he is a new creature; old things have passed away, and behold all things have become new," and "except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven." To what purpose is it that we approach the altar and receive the consecrated symbols, if we have not faith to discern the Lord's body, to feed upon Him in our hearts with thanksgiving, and to realize that highest of Christian privileges, that "He dwells in us and we in Him!" Ah! friends and brethren, rest not, I beseech you, in the form, without the power of godliness; be not content with a name to live, while spiritually dead. Think of the fearful condition of those who, though branches of the vine, are decayed and sapless; who though limbs of the body, are paralyzed and dead. Rest not without union to the living Head by a living faith. Think of that day when the redeemed shall come from the east and the west, from the north and the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God; but some of the children of the kingdom shall be cast into outer darkness. Think of the astounding repulse that will be addressed to mere nominal professors: "When once the Master of the house is risen up and shut to the door, and ye begin to stand without and knock at the door, saying, Lord, Lord, open unto us—and he shall say, depart from me, I never knew you. Then shall ye begin to say, hast Thou not taught in our streets, have we not ate and drank in thy presence, have we not prophesied in thy name, and in thy name done many wonderful works? But he shall say, depart from me, I never knew you, ye workers of iniquity."

(To be concluded next week.)

TWELFTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

(Continued.)

The Rev. J. Pound, in charge of St. Matthew's Church, Christopher street:

In making up this First Annual Report of the station in my charge, there is indeed much to animate and encourage the hearts of all who are interested in extending the kingdom of Christ, and promoting the welfare of their fellow men.

The first year of its establishment has just closed. And although your missionary knew but of one family, (besides his own,) who would be his fellow helpers in the Lord when the church was consecrated, he has been permitted to see this hill of Zion arise as from the dust, extend into fair and beautiful proportions, and give the delightful assurance of answering the great and godlike purposes for which it was established. The blessing of God has evidently rested upon this effort to promote his glory among the less favored portion of the community, in this densely populated part of the city.

In the short period of one year, a congregation has been collected which nearly fills the body of the church, and is second to few in its order, decorum, and apparent devotion. 158 persons have been added to the communion. Of these, 81 are new communicants; 77 have been received who had been attached to other churches in the city and country; 13 have removed, and one has died: Present number 144. Baptisms, 5 adults and 28 infants. Confirmed in another church 2. Marriages 5, and burials 25.

A Sunday school has been established, and is in very efficient operation. It numbers 125 children, 1 superintendent, and 19 teachers; and from the thorough manner in which the doctrines, discipline, and duties of Christianity are inculcated, it cannot but prove of inestimable value to the rising generation.

The zeal and faithfulness of the superintendent and teachers is above my praise! May God reward them for their work of faith and labor of love. Their efforts would be much furthered, was there a library belonging to the school. But at the present we have only a few books.

The ladies of the congregation, with a truly commendable zeal, organized themselves into a working society at the commencement of the winter, for the purpose of furnishing the most necessitous children of the Sunday school, and other poor persons, with clothing, &c., and in this way contributed much to the mitigation of human suffering. The coats and garments which they have made and given away, are the evidences of their Christian zeal and piety, and are as pleasing to the eye of philanthropy as they are acceptable to God.

The station has contributed to the City Mission Society,	$23 00
To the Fund for Indigent Clergymen,	28 00
To Foreign Missions,	9 43
To Domestic Missions,	15 12
From the Sunday school children to Domestic Missions,	6 56
And for furniture, &c., for their own church, over	100 00

During the winter, I have received from various benevolent individuals for the poor, the sum of $239 50, besides some clothing. This, with the communion alms, has been applied to the alleviation of human misery of almost every kind. It has given food to the hungry, clothing to the naked, medicine to the sick, fuel to the perishing, and kept a shelter over many who otherwise would have been destitute. The class of persons who have thus been aided are more worthy and respectable than has ever before come under your missionary's notice. May the blessing of the poor rest on those who, by their pecuniary donations, have enabled me to be a messenger of mercy to the destitute and broken-hearted, by alleviating the misery which poverty adds to affliction. Much of my time during the past year has been spent in this department of missionary labor, and it is believed with considerable effect in elevating the moral condition of the persons and families thus visited, and administering to them the hopes and consolations of our common faith.

This church is open for divine service three times every Sunday; on Thursday evening during eight months of the year; on all the prominent festivals and fasts; on Wednesday and Friday evenings during Lent, and every evening during Passion week.

The Superintending Committee have been faithful and efficient aids in carry on this work, and thus furthering the benevolent designs of its founders. May the spirit of truth still continue to water us from on high, that the "small thing" may yet become a mighty people!*

It appears by the Treasurer's Report, that the ordinary receipts during the past year have been insufficient to pay the salaries of the missionaries, and meet the incidental expenses.

Now, from the above statement, the Society will perceive, that the Treasurer has done what he could, and more than was his duty to do, being often in advance for the Society, rather than the missionaries should suffer, or discontinue their labors. That the missionaries have done what they could, is not to be doubted. Their reports, as a matter of course, cannot convey a full account of all their labors, or, indeed, is it possible for them accurately to describe the amount of good of which they have been the honored instruments under God.

These more palpable results, which it is their duty to render to the Society, are but indexes, not the works themselves.

Nor is it consistent with their feelings, even if they could, more elaborately to describe their zeal and efficiency. Suffice it to say, they are tried men; men of approved fidelity, and whom it has pleased our God to bless, for the sake of his Son our Lord and Saviour, whose ministers and servants they are.

The Treasurer and missionaries have done their duty, and done it well. As to the Board, perhaps it becomes them not to speak.

Were it not that there is a grave question to be examined, and before which all minor considerations of delicacy must be waived, the Board would be content to pass over in silence this point. But they cannot. Their records and minutes will show that they have fulfilled to the letter the laws and instructions given for their government. To the extent of their ability they have done what they could.

(To be continued.)

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* Mr. Thomas Cook has furnished the following statistics of his labors among the Germans in this city:

The average number of Germans at present in the city may be computed at 35,000; about two thirds reside in the eastern section. They may be classified as follows:

Romanists,	12,000
Lutherans and German Reformed,	15,000
Jews,	6,000
Rationalists,	2,000

It may be remarked, that a great part of those who go by the name of Romanists or Lutherans are at heart Rationalists.

The Germans have 2 Lutheran Churches, 2 German Reformed, 1 Roman Catholic, 2 Methodist, 2 Rationalist Halls.

There are 4 Sunday schools for German children, numbering altogether about 700 children; also 1 German Public School, where they are instructed in English, containing 230 children.

I might add, in respect to their character, that they are, for the most part, good conditioned, industrious and moral, and, although on account of their education, they do not hallow the Sabbath as strictly as they ought, still the hope may be indulged that time and the efforts of Christians, by supplying them with the Gospel in its purity, may, with God's blessing, lead them to dedicate to His service that day of rest. It has ever been my opinion, that the services of the Episcopal Church were best calculated to interest them; and I hope the time is not far distant when the Church will number many Germans among her children.

ORDER IN PUBLIC WORSHIP.—Rev. J. B. Condit, now in England, in a letter to the editor of the Christian Mirror, on the character and manner of English preaching, speaks of the order which he has observed in the English sanctuaries. He says:

"If the habit of bowing the head for silent prayer as you take your seat, as is the custom in all the churches there, may become a mere form; yet that or something else has the moral effect of giving the air of sobriety and even solemnity to the countenance of the assembly. But I am most impressed with the order at the close. Really afflicted as we are many times in our churches, by the haste to get out of the house of God, the order here is delightful to me. The singing is immediately after the sermon, and the last service is prayer, before the benediction, which is pronounced before the posture in prayer is changed—and then all remain in silence a short time. This is very gradually broken by the stir of preparation to leave the house."

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BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, June 14, 1841.

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